

PASTORAL HEALTH: SENIOR PASTORS AND SELF-AWARENESS

A THESIS-PROJECT

SUBMITTED TO THE FACULTY OF
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY

MICHAEL G. KELLY

MAY 2018

*To Lindi, Michael, Forrest, and Madison - as we together continue in a lifelong pursuit
of increased faith and knowledge in the Person of Jesus Christ.*

As kingfishers catch fire, dragonflies draw flame;
As tumbled over rim in roundy wells
Stones ring like each tucked string tells, each hung bell's
Bow swung finds tongue to fling out broad its name;
Each mortal thing does one thing and the same;
Deals out that being indoors each one dwells;
Selves – goes itself; myself it speaks and spells,
Crying What I do is me: for that I came.

I say more: the just man justices;
Keeps grace: that keeps all his going graces;
Acts in God's eye what in God's eye he is –
Christ – for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his
To the Father through the features of men's faces.

—Gerald Manley Hopkins, *As Kingfishers Catch Fire*

CONTENTS

List of Illustrations	vi
Abstract	viii
Chapter	
1. Introduction	1
2. Biblical and Theological Foundations for Self-awareness in Pastors	37
3. Literature Review	65
4. Project Design	90
5. Project Outcome	118
Appendix	
A. Recommended Resources for Evaluating Self-awareness	150
B. Request for Support from SBC	152
C. Web Address of SEI Technical Manual	155
D. Survey Questions	156
Bibliography	161
Vita.....	169

ILLUSTRATIONS

Table

1. Smith Forced Termination Rate.....	7
2. Pastoral Care, Inc. – Statistics in Ministry.....	15
3. Database of Megachurches in the US (Orientation)	92
4. SEI Performance Zones	99
5. Summary of Mean Scores.....	113

Figure

1. Six Seconds Representation of Integration between Emotion, Reason, and Action	10
2. Summary of Average EQ Profile.....	100
3. Average Outcomes Profile.....	101
4. Emotional Intelligence	102
5. Know Yourself (KY)	103
6. Enhance Emotional Literacy (EEL).....	104
7. Recognize Patterns (RP)	105
8. Choose Yourself (CY)	106
9. Apply Consequential Thinking (ACT)	107
10. Navigate Emotions (NE).....	108
11. Engage Intrinsic Motivation (EIM)	109
12. Exercise Optimism (EO).....	110
13. Give Yourself (GY)	111

14. Increase Empathy (IE)112

15. Pursue Noble Goals (PNG).....113

16. SEI Brain Brief Model114

17. Brainstyle Summary.....116

ABSTRACT

The purpose of this thesis-project is to examine the role of Emotional Intelligence (EI) believed to contribute to increased levels of ministry failure, or success among those serving as Senior pastors (SPs). Research undertaken focused upon Self-Awareness (SA), considered foundational to the EI Mixed Model developed and popularized by Daniel Goleman. A partnership with the Six Seconds emotional intelligence organization and survey instrument (SEI) was utilized. Conclusions suggest that seminary programs include practical training in the area of EI and SA in order to mitigate negative consequences for those in pastoral leadership to properly interpret feelings and emotions.

CHAPTER ONE

INTRODUCTION

Purpose of Study

Socrates once said, “A life unexamined is not worth living.” Scripture echoes this sentiment on nearly every page admonishing the reader to search the heart.¹ The expression “heart” occurs over one thousand times in the Bible, making it the most common anthropological term in Scripture. Aside from the critical role of pushing blood throughout the physical body, the heart metaphorically also denotes a person's “center and source of the whole inner life, with its thinking, feeling, and volition.”² The writer of Psalm 39 wrote, “My heart was hot within me, while I was musing the fire burned: then spake I with my tongue.”³ The burning emotion within the heart seemingly led to action in the form of speech. Emotions are as constant and present as the weather about us. Pastors, of all people, need to understand and manage emotions carefully in order to lead effectively. As Calvin once stated, “Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves.”⁴

Daniel Goleman popularized what is commonly referred to as Emotional Intelligence (EI), and argued that one’s ability to succeed in life only partly depends on a

¹ Psalm 26:2; 139:23-24; Proverbs 20:5, 27; Romans 7-8; James 1:22-23; Hebrews 4:12-13.

² Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd Edition, ed. Frederick William Danker (Chicago, IL: University of Chicago Press, 2001), 508b.

³ Psalm 39:3, KJV. All scripture is taken from the NASB unless otherwise noted.

⁴ John Calvin, *Institutes of the Christian Religion*, Revised edition. (Peabody, MA: Hendrickson Publishers, Inc., 2007), 4.

person's intellect. Goleman stressed people's behavior and interaction with others is significant, stating, "We are being judged by a new yardstick; not just by how smart we are, or by our training and expertise, but also by how well we handle ourselves and each other."⁵ As Intelligence Quotient (IQ) is somewhat predictive of an individual's academic potential, so Emotional Quotient (EQ) claims to be prognostic regarding social aptitude.⁶ Research in the field of EQ has concluded that high IQ scores are not equally significant to achieving success, noting brilliant people who are functionally or emotionally incompetent.⁷ On the other hand, there are people who have high EQ scores and average IQ who are highly successful. Most pastors would likely agree that relational conflict in ministry is a daily event, not to mention the challenges of the intrapersonal wars that rage.

How do healthy EQ scores contribute toward personal success in ministry? Is it safe to assume that a veteran Senior Pastor (SP) is competent in each of these areas of concern, or even more susceptible to deception? Whether IQ is somewhat fixed at birth or not is somewhat debatable. Is this the case with EI/EQ as well, or is it possible to increase our sense-abilities in these areas? This study will seek to further evaluate and qualify the need for increased levels of self-awareness regarding current research in Emotional Intelligence (EI) and Emotional Quotient (EQ). As noted in the previous passage (Psalm

⁵ Daniel Goleman, *Working with Emotional Intelligence* (New York, NY: Bantam Books, 1998), 3.

⁶ Andrew Colman, *A Dictionary of Psychology*, 3rd edition (New York, NY: Oxford University Press, 2009), 453.

⁷ Joshua Freedman, "Dr. Daniel Goleman on the Origins of Emotional Intelligence," *Six Seconds*, last modified January 30, 2005, accessed February 5, 2018, <http://www.6seconds.org/2005/01/30/goleman-emotional-intelligence/>.

39:3), observable behavior (“spake I with my tongue”) is primarily an outgrowth of internal emotions (“heart was hot”), whether positive, or negative. As such, EI is being intelligent about your emotions. Careful research in the cause and effect of such interaction should prove beneficial. The scope of this work will not venture beyond self-awareness (SA) as the starting-point within the EI model.

Self-awareness (SA) is the first of five components of the EI model and foundational toward achieving progress. SA has been defined as “the ability to recognize and understand moods, emotions, and drives, as well as their effect on others.”⁸ In the case of increasingly pervasive ministry failure, perhaps the root cause can be traced back to a lack of EI, specifically SA. Is it possible for an otherwise healthy, diligent, faithful pastor to unsuspectingly have a ministry hijacked with destructive consequences, by undetected or unbridled emotions? How can this recurring scenario be mitigated? The subject of Emotional Intelligence (EI) and potential for helping to achieve success in the life of a Senior Pastor is a fascinating topic. First, it is important to discover where this issue fits within a theological framework. Is it a matter of spiritual concern, or merely another rationale of humanistic psycho-babble?

Specifically, the purpose of this research is to examine the role or the effect of Emotional Intelligence (EI) believed to contribute to increased levels of ministry failure, or success among those serving as senior pastors (SPs) in churches throughout North America. Ministry failure defined herein is regarded as an adverse spiritual condition, act,

⁸ Harvard Business Review et al., *HBR's 10 Must Reads on Leadership* (Boston, MA: Harvard Business Review Press, 2011), 6.

or event which effectively disqualifies a SP from ministry, whether temporarily or permanently.

Q-Metrics offers a helpful definition of EI as “the ability to sense, understand, and effectively apply the power and acumen of emotions as a source of human energy, information, trust, creativity, and influence.”⁹ Key terms in this definition are the ability to “sense” emotions, and then “apply” them. Emotions drive the decisions we make, and success depends heavily upon a pastor’s ability to understand and interpret them. A clinical psychologist explains:

When an emotion is triggered in your brain, your nervous systems responds by creating feelings in your body (what many people refer to as a “gut feeling”) and certain thoughts in your mind. A great deal of your decisions are informed by your emotional responses because that is what emotions are designed to do: to *appraise and summarize an experience* and inform your actions.¹⁰

This model is in sharp contrast to the previous belief that “emotions are in the way. They keep us from making good decisions, and they keep us from focusing.”¹¹ The ability of a pastor to effectively appraise and summarize emotion is at the core of this work, and advances the discussion into the need for healthy levels of self-awareness.

Discovering potential blind spots and maintaining spiritual awareness of God during everyday life is essential to both personal and professional growth. Research attempts thus far have identified a strong resistance among pastors to reveal much beyond

⁹ Joshua Freedman, “Emotional WHAT? Definitions and History of EQ (2017 Update),” *Six Seconds*, last modified May 28, 2017, accessed July 6, 2017, <http://www.6seconds.org/2017/05/28/emotional-intelligence-definition-history/>.

¹⁰ Mary C. Lamia, “Like It Or Not, Emotions Will Drive the Decisions You Make Today,” *Psychology Today*, last modified December 31, 2010, accessed February 6, 2018, <http://www.psychologytoday.com/blog/intense-emotions-and-strong-feelings/201012/it-or-not-emotions-will-drive-the-decisions-you>, emphasis mine.

¹¹ Joshua Freedman, “Emotional WHAT?”

the “glittering image.”¹² Poor self-awareness or general disregard to acknowledge and routinely reflect upon stressful circumstances or relationships can prove detrimental in sustaining healthy relationships.

It is anticipated that a preferred collection of useful tools or instruments will be identified during this research that have proven helpful in identifying potential behavioral deficiencies or blind spots. Once the areas of need have been identified, the process of building a bridge toward improved levels of SA can begin. Johari’s Window, Bloom’s Taxonomy, 360-degree evaluation programs, various personality assessments, and other tools may prove beneficial for the purpose of self-diagnosis. A complete listing of these diagnostic tools and services will be provided in appendix A for further reference.

Among Harvard Business Reviews (HBR’s) *10 Must Reads*, Bar-Ons¹³ defines EI as “an array of noncognitive capabilities, competencies, and skills that influence one’s ability to succeed in coping with environmental demands and pressures.”¹⁴ Such definitions are founded upon Daniel Goleman’s¹⁵ seminal research. Goleman writes, “When I compared star performers with average ones in senior leadership positions, nearly 90% of the difference in their profiles was attributable to emotional intelligence

¹² Susan Howatch, *Glittering Images* (New York, NY: Ballantine Books, 1987).

¹³ Reuven Bar-On has been interested in non-cognitive competencies since the mid-1980s. He developed a test that measures a person’s self-report of these competencies.

¹⁴ Joshua Freedman, “Emotional WHAT?”

¹⁵ Daniel Goleman authored the internationally best-selling book, *Emotional Intelligence* (New York, NY: Bantam Books, 1995), that spent more than one-and-a-half years on *The New York Times* bestseller list. Goleman developed the argument that non-cognitive skills can matter as much as IQ for workplace success in *Working with Emotional Intelligence* (New York, NY: Bantam Books, 2000), and for leadership effectiveness in *Primal Leadership* (Boston, MA: Harvard Business School Press, 2001). Goleman's most recent best-seller is *Focus: The Hidden Driver of Excellence* (New York, NY: HarperCollins, 2013).

factors rather than cognitive abilities.”¹⁶ A quick review of the Psalmist’s experience interpreted from the NET Bible¹⁷ indicates, “My anxiety intensified. As I thought about it, I became impatient” (39:3), ultimately leading the writer to speak. However, in the preceding verse (1), the writer says, “I will keep my mouth with a bridle...,” suggesting that the emotions must be restrained from overpowering his decision-making. Emotions of the heart take precedence over the head in times of conflict; hence Goleman’s subtitle, “Why it [EI] can Matter more than IQ.”¹⁸ Goleman contends, “Because it takes the rational mind a moment or two longer to register and respond than it does the emotional mind, the ‘first impulse’ in an emotional situation is the heart’s, not the head’s.”¹⁹ Goleman notes research of some 95 Harvard students in the 1940s with a broad range of IQs, who were tracked into middle-age. The research indicated, “The men with the highest test scores in college were not particularly successful compared to their lower-scoring peers in terms of salary, productivity, or status in their field.” This principle would stand to reason in the life of a pastor, regardless of training, expertise, or pure IQ.

¹⁶ *HBR’s 10 Must Reads on Leadership*, 3-7.

¹⁷ *The NET Bible* was produced by a team of translators under the direction of W. Hall Harris (the General Editor), Daniel B. Wallace (Senior New Testament Editor) and Robert B. Chisholm (Senior Old Testament Editor). All three are professors at Dallas Theological Seminary (DTS). “NET Bible Online,” accessed February 5, 2018, <https://net.bible.org/#!/bible/Psalms+39:3>.

¹⁸ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 10th Anniversary edition (New York, NY: Bantam Books, 2005). Goleman states, “When people of high IQ flounder and those of modest IQ do surprisingly well ... I would argue that the difference quite often lies in the abilities called here emotional intelligence, which include self-control, zeal and persistence, and the ability to motivate oneself” (xii).

¹⁹ Daniel Goleman, *Emotional Intelligence*, 293.

In many cases of forced termination, the pastor's "personality and conflict management styles" are problematic, not the preaching.²⁰ In the year 2000, a survey was compiled by Jan Daehnert, of the Baptist General Convention of Texas, in conjunction with *LifeWay Christian Resources* of the Southern Baptist Convention, Daehnert revealed that minister terminations were occurring at a rate described in Table 1:

Table 1. Smith Forced Termination Rate

Pastors Terminated	Every 8 Hours	Per Day	Per Week	Per Month	Per Year
	1	3	20	82	987

Source: Data adapted from January Daehnert. 2001. Survey of forced termination ministers. Dallas, TX: Ministers/Church Relations of the Baptist General Convention of Texas.

Survey data from another online study in 2011 indicated that "28% of ministers among 39 denominations experienced a forced termination."²¹ It further added, "Forced termination was associated with high levels of depression, stress, and physical health problems. Forced termination was also associated with low levels of self-efficacy, and self-esteem."²²

Leaders outside of the church are equally concerned about EQ. "In a recent study, when asked 'What are the top issues you face at work?' leaders identified that 76% are on the people/relational side, and only 24% on the finance/technical side. Among these 135

²⁰ William Mike Smith, "A Comparative Analysis of Selected Pastors' Personality Profiles and their Conflict Management Styles" (EdD diss., The Southern Baptist Theological Seminary, 2003), 1-2.

²¹ Marcus N. Tanner, Anisa M. Zvonkovic, and Charlie Adams, "Forced Termination of American Clergy: Its Effects and Connection to Negative Well-Being," *Review of Religious Research* 54, no. 1 (March 1, 2012): 1.

²² Tanner, Zvonkovic, and Adams, "Forced Termination of American Clergy," 1.

respondents, a massive 89% identify EQ as ‘highly important’ or ‘essential’ to meeting their organizations’ top challenges.”²³

Case Studies

The significant role of pastoral case studies cannot be underestimated in achieving much-needed insight in evaluating varying degrees of EI. Troubling trends have provoked several highly respected and seasoned pastors who are speaking out with unprecedented transparency and candor. The writings of four such men have significantly impacted me with their distinctive expertise in the key subject areas of self-awareness within the role of SP. Although the working vocabulary of these pastors may not match-up verbatim with the secular terminology of social scientists, psychologists, or behavioral scientists, every effort will be made to discover, highlight, and translate key observations and truth gleaned from their vast experience. EI subject experts Bradberry and Greaves claim, “When you are self-aware you are far more likely to pursue the right opportunities, put your strengths to work and – perhaps most importantly – keep your emotions from holding you back.”²⁴ Pastors who struggle for clarity in decision-making often overlook strengths, lack confidence, and frequently are paralyzed by emotions.

Paraphrasing the words of Augustine, if indeed “all truth is God’s truth” then the potential for general agreement between scientific theory and the human experience of those in the field should come as no surprise.²⁵ I am especially indebted to the following

²³ Joshua Freedman, “2007 Workplace Issues Report,” *Six Seconds*, last modified December 12, 2007, accessed February 6, 2018, <http://www.6seconds.org/2007/12/12/2007-workplace-issues-report/>.

²⁴ Travis Bradberry and Jean Greaves, *Emotional Intelligence 2.0* (San Diego, CA: TalentSmart, 2009), 26.

²⁵ Commonly known as the “integrative approach” to Christian counseling.

courageous pastors for their perseverance in ministry and for their ongoing commitment toward developing spiritually healthy and effective pastors: Paul David Tripp,²⁶ Tommy Nelson,²⁷ Peter Scazzero,²⁸ and Zack Eswine.²⁹ Each of these men are a fascinating case study in and of themselves with exceptional stories of remarkable success through agonizing failure. There is much to learn from these and others whose work and experience will be referenced at various intervals along the way.

Need for the Study

Pastor and author Peter Scazzero argues, “The overall health of any church or ministry depends primarily on the emotional and spiritual health of its leadership.”³⁰

Scazzero recognizes the significance of aligning emotional health and spiritual well-being for those in leadership. The ability to diagnose problem areas of the heart, soul, spirit, and

²⁶ Paul David Tripp, *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry* (Wheaton, IL: Crossway, 2015). Note: Paul David Tripp is president of Paul Tripp Ministries, a nonprofit ministry. A gifted communicator and conference speaker. He has a pastor’s heart and is Professor of Pastoral Life and Care at Redeemer Seminary in Dallas, Texas and Director of the Center for Pastoral Life and Care under the auspices of the Association of Biblical Counselors. *Dangerous Calling* is an insightful compilation from a lifetime of counseling, coupled with personal testimony focused in large measure upon emotions.

²⁷ Tommy Nelson and Steve Leavitt, *Walking on Water When You Feel Like You’re Drowning: Finding Hope in Life’s Darkest Moments* (Carol Stream, IL: Focus on the Family, 2012). Note: Tommy Nelson has served at Denton Bible church in Denton, Texas for thirty-five years, much of that time as Senior Pastor. *Walking on Water* is a personal account of his difficult journey in overcoming anxiety and depression in his life while pastoring.

²⁸ Peter Scazzero, *The Emotionally Healthy Church, Updated and Expanded Edition: A Strategy for Discipleship That Actually Changes Lives* (Grand Rapids, MI: Zondervan, 2015). Note: Peter Scazzero built a large, multi-cultural, multi-racial church, with more than 55 nations represented, in New York City. *The Emotionally Healthy Church* is a product of his “painful but liberating” journey pastoring people who emotionally lack maturity.

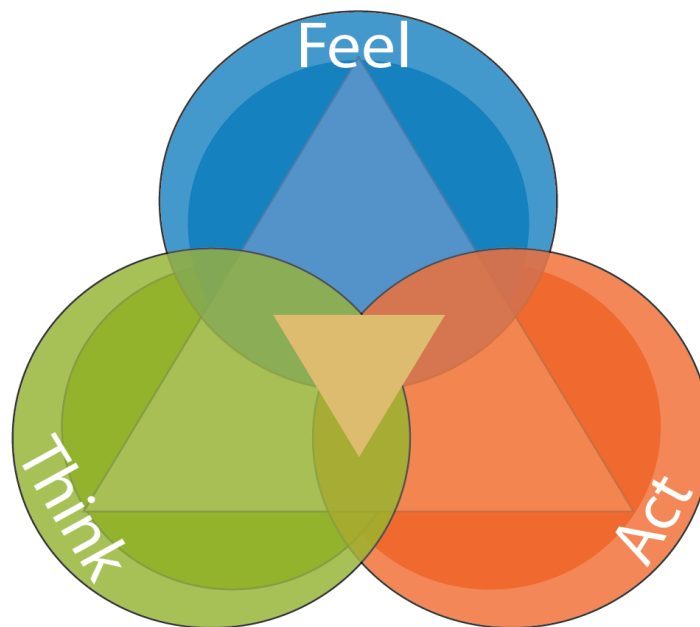
²⁹ Zack Eswine, *Sensing Jesus: Life and Ministry as a Human Being* (Wheaton, IL: Crossway, 2012). Note: Zack Eswine is Lead Pastor at Riverside Church in Webster Groves, Missouri. *Sensing Jesus* addresses the life and ministry of pastors as Human beings. Zack shares the difficult path he took in ministry and what he learned along the way in authentic and helpful fashion.

³⁰ Scazzero, *The Emotionally Healthy Church*, 20.

mind can be difficult from the surface. Freedman notes, “Where ‘pre-EQ theory’ suggests that emotion is a byproduct of thought, the EQ models all point out that emotion is meaningful unto itself.”³¹

Through 20 years of global experience and extensive research, the Six Seconds organization maintains that “the scientifically-based skills of emotional intelligence (EQ) are essential for change. These skills are learnable, and predict stronger effectiveness, wellbeing, relationships, and quality of life.”³² Hence Six Seconds uses a triangle to show that thoughts, feelings, and actions are co-equally interlocking shown in Figure 1.

Figure 1. Six Seconds Representation of Integration between Emotion, Reason, and Action



Source: “Emotional WHAT? Definitions and History of EQ (2017 Update) • Six Seconds

³¹ Lamia, “Emotional WHAT?”

³² “EQ Network,” *Six Seconds*, accessed February 5, 2018, <http://www.6seconds.org/about/>.

Consequently, the Six Seconds model discourages the separation of thinking (mind or soul) from feelings (spirit or emotions), and action (body or behavior), but rather an integrated approach to the whole person.³³

It is difficult to know the size or mass of an iceberg by making observations at the surface of the water. The truth regarding the actual size is hidden from sight.

Academically, we know that the bulk of the iceberg remains undetected below. For many in leadership, it is equally difficult to quantify intangible personal or relational problem areas without going deep within – below the surface. In a moment of transparency Paul David Tripp confessed, “Underlying themes functioned as the mechanism of spiritual blindness in my life.” He went on to say, “...and they do in the lives of countless pastors around the world.”³⁴

Making a case for increased levels of SA in the life of a pastor encourages him to look beyond the surface waters, into the deep. Given the frantic pace of ministry, how many can justify deep times of reflection, much less remain objective about it? Tripp admitted, “For the first fifteen years of my life as a Christian (and the previous nineteen apart from Jesus), I rarely took time to look deeply into (as the psalmist alternately calls it) my interior, my heart, my depths, or my soul.”³⁵ The mystics of old referred to this as interiority, a subject addressed wonderfully in the writings of Teresa of Avila in her

³³ This assumption naturally leads into a familiar debate between Monism, Dichotomy, or Trichotomy of mankind, but will not be addressed in this work.

³⁴ Tripp, *Dangerous Calling*, 71. Note: The primary themes identified were: 1) I let Ministry define my identity; 2) I let biblical literacy and theological knowledge define my maturity; and, 3) I confused ministry success with God’s endorsement of my lifestyle.

³⁵ Tripp, *Dangerous Calling*, 71.

timeless classic *Interior Castle*.³⁶ Such writings offer incentive to step away from fast-paced ministry to explore the remainder of the iceberg, hidden below the surface. This requires going beyond the surface into the deep. However, going “deep” is also subject to the perception of the diver. Again, Tripp cautions, “My great concern with the call to a ‘deep, hard look inside’ is that most people believe they are already doing so.”³⁷ Scazzero adds:

The incessant demands of the church planting in New York City, in addition to my neglect of the emotional dimensions of spirituality, slowly turned my joy into ‘duty.’ My life became out of balance, and I slowly bought into the life that the more I suffered for Christ, the more he would love me. I began to feel guilty about taking too much time off and enjoying places like the beach.³⁸

Most of us struggle with our emotions. Ultimately, without some level of operational SA to stop and evaluate destructive patterns, pastors can find themselves in a place of absolute isolation, loneliness, and feelings of failure. In Zack’s painful experience, “My pastor/mentor took his life amid a platform of ministry success...as a man – as a human being – he must have begun to feel keenly what we say we all believe and what we tell our secular counterparts. No amount of money or growth in buildings or constituency will satisfy you.”³⁹ Although superficially, it appeared he had it all together with a thriving ministry, the core of his soul was gravely ill. If detected and addressed in the early stages, this worst-case scenario of a pastor might have been

³⁶ Teresa of Avila, *Interior Castle: The Soul’s Spiritual Journey to Union with God* (Alachua, FL: Bridge-Logos, 2008). Wherein she envisions the soul as a castle made of a single diamond surrounded by seven mansions in a journey toward union with God.

³⁷ Tripp, *Dangerous Calling*, 71.

³⁸ Scazzero, *The Emotionally Healthy Church*, 23.

³⁹ Eswine, *Sensing Jesus*, 33.

avoided. In the author's experience, evangelicals often steer away from emotions because of the complications of validating them. As pastor-counselors, if we are going to assist others in working through their emotions, we must take the time to understand our own.

General Statistics

Statistics concerning pastors are powerful catalysts for needed change. Eswine observes, "It seems that all around me lie the littered ministry remains and the suffered contusions of once ambitious Christian men and women."⁴⁰ In their book entitled *Pastors at Greater Risk*, H.B. London and Neil B Wiseman write, "90% of all pastors feel inadequately trained to meet the demands of the job."⁴¹ Dr. Richard Blackmon, a Southern California psychologist, has found pastors to be "the single most occupationally frustrated group in America" and that "roughly 30-40% of religious leaders eventually drop out of ministry."⁴² In the preface of *Effective Pastoring*, Bill Lawrence reminds us of Peter Drucker who once said, "Leading the church is the most difficult job in the world."⁴³

Researchers from the Clergy Health Initiative at Duke Divinity School interviewed over 1,700 United Methodist pastors by phone and through online surveys,

⁴⁰ Eswine. *Sensing Jesus*, 18.

⁴¹ H. B. London and Neil B. Wiseman, *Pastors at Greater Risk* (Ventura, CA: Regal Books, 2003), 20.

⁴² Richard Blackmon, *Los Angeles Times*, January 2009, quoted in Maurice Graham, "The Minister and the Ministry – Can you Separate Them?" *Shepherd's Staff Ministry*, accessed February 6, 2018, <http://shepherd-staff.org/articles/minister-and-ministry>.

⁴³ Bill Lawrence, *Effective Pastoring: Giving Vision, Direction, and Care to Your Church* (Nashville, TN: Word, 1999), xi. Drucker went on to say, "Pastors have little ultimate authority and work with volunteers whose fears and desires frequently have to be considered, if not fulfilled, and who ultimately decide the pastor's fate. It is very difficult to fire a volunteer – and rather easy to fire a pastor."

and found that the instances of depression were 8.7 percent and 11.1 percent, respectively, compared to the average national rate of 5.5 percent.⁴⁴ Steven Scoggins, president of CareNet, a network of pastoral counseling centers said, “We could do more for them [pastors] early in their development, in their seminary education, to have better boundaries emotionally and psychologically.” He went on to say, “I think it is very much a self-care issue.”⁴⁵ The challenge of a pastor ‘thinking rightly’ about themselves, and their ministry introduces the very essence and significance of Emotional Intelligence (EI), or self-awareness (SA)⁴⁶ and the intriguing implications upon an unsuspecting pastor. It is understood that for every effect, there is a cause.

A growing concern even more disturbing than those leaving ministry is what appears to be swelling instances of pastoral suicide. In the recent past, megachurch founder Isaac Hunter took his own life.⁴⁷ A father of three, Hunter resigned from his church after admitting an affair with a staff member. Though his death gained national attention because of his father’s position as spiritual adviser to President Obama, this is only one of many high-profile pastoral suicides in recent years. Although the validity of the following statistics has rightly been challenged as the outcomes are difficult to measure, they continue to generate legitimate concern within the clerical profession:

⁴⁴ Katherine Bindley, “Clergy at Higher Risk of Depression and Anxiety, Study Finds,” *Huffpost Religion* (August 28, 2013), last modified August 29, 2013, accessed February 6, 2018, https://www.huffingtonpost.com/2013/08/28/clergy-depression-_n_3830295.html.

⁴⁵ Bindley, “Clergy at Higher Risk.”

⁴⁶ See detail on EI and EQ in chapter 3.

⁴⁷ Sarah Pulliam Bailey, “Isaac Hunter Dead: Summit Church Pastor And Son Of Obama Adviser Joel Hunter Dies In Apparent Suicide,” *Huffpost Religion* (December 11, 2013), last modified January 23, 2014, accessed February 6, 2018, https://www.huffingtonpost.com/2013/12/11/isaac-hunter-dead_n_4427371.html.

Table 2. Pastoral Care, Inc. – Statistics in Ministry⁴⁸

1.	4000 new churches begin each year, but over 7000 churches will close
2.	50% of pastors are so discouraged that they would leave the ministry if they could, but have no other way of making a living
3.	80% of pastors and 84% of their spouses feel unqualified and discouraged in their role as pastors
4.	70% of pastors feel grossly underpaid.
5.	70% of pastors constantly fight depression
6.	80% of seminary and Bible students who enter the ministry will leave the ministry within the first five years
7.	80% of adult children of pastors surveyed have had to seek professional help for depression
8.	70% of pastors do not have a close friend, confidant, or mentor. ⁴⁹
9.	70% said the only time they spend studying the Word is when they are preparing their sermons.
10.	85% of pastors said their greatest problem is they are sick and tired of dealing with problem people, such as disgruntled elders, deacons, worship leaders, worship teams, board members, and associate pastors ⁵⁰
11.	80% of pastors' spouses feel their spouse is overworked
12.	95% of pastors do not regularly pray with their spouse
13.	80% of pastors' wives feel pressured to do things and be something in the church that they really are not.
14.	80% of pastors' wives feel left out and unappreciated by the church members.

⁴⁸ Pastoral Care Inc., “Statistics in the Ministry,” last modified 2017, accessed February 6, 2018, <http://www.pastoralcareinc.com/statistics/>. Note: Pastoral Care Inc., has noted this disclaimer, “We are conducting our own research in these areas. Once we have finished our findings, we will publish these on our website. We do not validate the statistics below [listed above] as being totally accurate nor any other new research that we have seen lately. The emphasis or argument should not be on exact numbers; although it is important to report accurately, but the emphasis should be focused on that too many pastors have left their positions as a pastor (not necessarily the ministry). We need to strengthen and encourage our pastors in every way to keep them as a pastor, help strengthen our churches to make a difference in our communities and get our country’s eyes back on the things of God! Strong churches are led by strong pastors!” “Pastoral Care, Inc. - Clarification on Statistics,” accessed February 6, 2018, <http://www.pastoralcareinc.com/statistics/clarification-on-statistics/>.

⁴⁹ Original study was done at the Charles E. Fuller Institute of Church Growth in 1992. This study was recently replicated by the Francis A. Schaeffer Institute of Church Leadership Development in 2005. 812 pastors surveyed, no significant variance was observed.

⁵⁰ Calvin Miller, *Letters to a Young Pastor*, (Colorado Springs, CO: David C. Cook, 2011), 156. Miller recalls, “Once, in a DMin course I was teaching, one of my middle-aged students approached me after class and said, ‘Prof, look at me! I’m the picture of ‘sick and tired.’ I’m here not because I want another degree. I’m here ‘cause *here* is ‘someplace other than *there*.’”

15.	The majority of pastors' wives surveyed said that the most destructive event that has occurred in their marriage and family was the day they entered the ministry.
16.	Almost 40% polled said they have had an extramarital affair since beginning their ministry
17.	50% of pastors' marriages will end in divorce

Pastoral Care Inc. is a 501c(3) organization specifically designed to help support ministers from every Christian denomination through research, educational support and providing immediate assistance. As such, this organization is working diligently to address the validity of these disturbing statistics in order to gain a better sense of needs among pastors.

Occupational Hazards for Senior Pastors

As an incubator is uniquely designed and constructed to produce an ideal environment in exchanging a round egg for a baby chick; ministry to the church can be equally formative in developing delusional pastors. A sense of delusion is frequently ubiquitous within the heart and mind of the pastor and his congregation. As an example, a 2006 Barna research report discovered that pastors believe 70% of adults in their churches “consider their personal faith in God to transcend all other priorities.”⁵¹ A contrasting survey of church people revealed that less than one in four (23%) name their faith in God as their top priority in life.⁵² This is merely an example of delusional thinking within the life of a pastor. Delusional thinking differs from deceptive thinking. Deceptive thinking is “the act of deceiving,” or “the state of being deceived.”⁵³ Delusional thinking is someone who has become subject to delusional beliefs and has a

⁵¹ Barna Group, “Surveys Show Pastors Claim Congregants Are Deeply Committed to God But Congregants Deny It!”, last modified January 10, 2006, accessed June 28, 2017, <https://www.barna.com/research/surveys-show-pastors-claim-congregants-are-deeply-committed-to-god-but-congregants-deny-it/>.

⁵² Barna Group, “Surveys Show Pastors Claim Congregants Are Deeply Committed to God But Congregants Deny It!”

⁵³ *Funk & Wagnalls Standard Dictionary of the English Language* (Chicago, IL: J.G. Ferguson Pub. Co, 1982), s.v. “deceptive.”

“false belief, *especially* when persistent” in their activities.⁵⁴ A pastor is called upon to exercise supernatural faith and persistence in the work. Consequently, he must carefully guard against a “false belief about the self,”⁵⁵ or delusion of the mind. Those with “Strong self-awareness [SA] are neither overly critical nor *unrealistically* hopeful. Rather, they are honest – with themselves and with others.”⁵⁶

The Wisdom literature of Scripture states, “Watch over your heart with all diligence, for from it flow the springs of life.”⁵⁷ Literature throughout the course of humanity suggests that life is influenced and directed primarily by the affections of the heart. At the same time, we are reminded, “The heart is more deceitful than all else and is desperately sick; who can understand it?”⁵⁸ The affections of the heart seem to be given priority over the thoughts of the mind.

Deceitfulness within the heart is the arch enemy of authenticity in the life of a pastor and this latent deficiency without sufficient SA has significant potential for destructive consequences. Veteran pastor, William “Bill” Lawrence refers to this destructive heart problem as the “dreaded Leader’s Disease,” that is, “hardened hearts.”⁵⁹

⁵⁴ *Funk & Wagnalls Dictionary*, s.v. “delusional,” emphasis mine.

⁵⁵ *Funk & Wagnalls Dictionary*, s.v. “delusion.” NOTE: *Psychiatry*: A delusion is a mistaken conviction, an illusion a mistaken perception or inference. An illusion may be wholly of the senses; a delusion always involves some mental error.

⁵⁶ *HBR’s 10 Must Reads on Leadership*, 7, emphasis mine.

⁵⁷ Proverbs 4:23, NASB.

⁵⁸ Jeremiah 17:9, NASB.

⁵⁹ Lawrence, *Effective Pastoring*, 22. Bill served as the Executive Director of the Center for Christian Leadership from 1988 to 2000 and currently serves as Senior Professor Emeritus of Pastoral Ministries and Professor of DMin Studies.

To further clarify, he says, “The problem does not lie in our heads; it lies in our hearts, and this affects our hands, making us [pastors] powerless and ineffective.”⁶⁰ The comments of this well-respected leader would agree the issue of ministry failure is not necessarily the result of insufficient knowledge; but a matter of the heart. The pastor lives in a constant state of tension between two worlds, the natural and the supernatural. He is tempted to meet supernatural needs in his natural state. Mortal pride would suggest he is up to the task, especially one that has been trained extensively for ministry. Bill reminds us, “The pastorate will always be beyond us – beyond our gifts, our training, our experience, beyond everything except radical trust in Christ.”⁶¹ He summarizes, “Ministry is permanently beyond our adequacy.”⁶²

Exceptional levels of SA are requisite in the life of a pastor given a most unusual role of personifying God before people. Such idealistic expectations between parties can lead to a form of psychological inflation.⁶³ In such instances Dr. Andy Drymalski suggests, “Positive inflation often results when the ego has been appointed a task that exceeds its current abilities or sense of self.”⁶⁴ Rather than responding with a sense of inadequacy previously referenced, positive inflation “employs a defense of inflated

⁶⁰ Lawrence, *Effective Pastoring*, 32.

⁶¹ Lawrence, *Effective Pastoring*, 25.

⁶² Lawrence, *Effective Pastoring*, 25.

⁶³ Roberto Lima Netto, “Jung on Psychological Inflation – Basic Concepts of Jungian Psychology,” *Happiness Academy Online*, February 20, 2013, accessed June 15, 2017, <http://happinessacademyonline.org/blog/psychology/jung-psychological-inflation>. Psychological inflation is a situation in which the individual thinks he is better than he really is. He sees himself almost as a semi-god, thinking that he can perform actions well above his capacity. Inflation describes a feeling of power in which we are blown up by an unknown force that is not our own.

⁶⁴ Andy Drymalski, “Jungian Psychology Series: Psychological Inflation” Jungstop, February 13, 2014, accessed May 5, 2016, <http://jungstop.com/understanding-psychological-inflation/>.

grandiosity. In other words, rather than feel[ing] unworthy or overwhelmed, it assumes an attitude of arrogance and over-confidence.”⁶⁵ It would seem plausible, the pendulum of the ego is also capable of swinging in the opposite direction, producing the reverse effect of negative inflation. In his book *Biblical EQ*, John Edmiston picks up on this concept and introduced a rather fascinating term, “Spiritual Inflation.”⁶⁶ Although he credits the terminology to Carl Jung in his writings, he has since disclosed the addition of “spiritual” was an “interpolation made later on”⁶⁷ in his work. Nonetheless, Edmiston equates a sense of “positive inflation” with the expression “puffed-up” in the New Kings James Version.⁶⁸

Scriptural centrality of “keeping the heart” while at the same time conceding “who can know it?” clearly reveals the inherent conflict within the whole of mankind, much less pastors. Yet, Goleman argues, “Now science is finally able to speak with authority to these urgent and perplexing questions of the psyche at its most irrational, to map with some precision the human heart.”⁶⁹ What practical measures may be taken by an emotionally conflicted pastor in order to map out instructive symptoms of the heart through SA and expeditiously improve or correct an otherwise wayward course. To be

⁶⁵ Drymalski, “Jungian Psychology Series.”

⁶⁶ John Edmiston, *Biblical EQ: A Christian Handbook for Emotional Transformation* (self-published, 2008). He cites passages: John is the CEO of Cybermissions and has been a field missionary, pastor and seminary professor. In secular life, he worked as a career counselor and corporate life coach.

⁶⁷ John Edmiston, e-mail response from author, June 14, 2017; in response to my request for additional information, given my inability to locate use of term, “spiritual inflation” by Carl Jung.

⁶⁸ Colossians 2:18-19, “*puffed up* by his fleshly mind”; 1 Corinthians 4:19-20, “not the word of those who are *puffed up*”; 1 Corinthians 5:1-2, “you are *puffed up*, and have not rather mourned”; 1 Corinthians 8:1-2, “Knowledge *puffs up*, but love edifies.”

⁶⁹ Goleman, *Emotional Intelligence*, xi.

sure, the struggle with sin endures for a lifetime.⁷⁰ Pastor and author Zack Eswine adds, “If there is anything exceptional about me and about this ministry crowd of mine [pastors], it is that we are exceptionally broken.”⁷¹ A mantra commonly expressed by the DMin staff at Gordon-Conwell Theological Seminary (GCTS) to students serving in ministry suggests, “Pastors are people too, only more so.” The “only more so” infers some added degree of vulnerability and is noteworthy.

Unfortunately, well-meaning people often put their pastor upon a pedestal. Problems can begin when the pastor also believes he is on a pedestal. The famous Scottish pastor Robert Murray McCheyne was one of the most powerful ministers to ever stand in the pulpits of Edinburgh and Dundee, but he died at the age of 29, partly because he had weakened his constitution by overwork, excessive “busyness,” and chronic fatigue. He reportedly said as he was dying, “The Lord gave me a horse to ride and a message to deliver. Alas, I have killed the horse and cannot deliver the message.”⁷² Unfortunately, McCheyne didn’t take the necessary measures to protect his bodily health so that he could continue to minister for years to come. How could such a tremendous ministry be prematurely disrupted? Perhaps increased SA of the proper relationship between his driving emotions and realistic performance levels within ministry might have extended the life of his horse. Positive emotions exercised in excess can lead to failure

⁷⁰ 1 John 1:8.

⁷¹ Eswine. *Sensing Jesus*, 18.

⁷² Robert J. Morgan, “Don’t Kill the Horse,” *RobertJMorgan.Com*, June 30, 2011, accessed June 28, 2017, <http://www.robertjmorgan.com/devotional/dont-kill-the-horse/>.

just as well. Goleman summarizes, “In short, out-of-control emotions can make smart people stupid.”⁷³ This would seem to be the case, whether positive or negative in nature.

In *Effective Pastoring*, Lawrence describes a “Deficit Thinker” as “someone who thinks he is a nobody who must make himself into a somebody by what he does.”⁷⁴ This same principle can apply towards preaching, achievements, or activity in the church. Much of this harmful thinking can stem from an issue of identity. Lawrence continues to define those who are “driven” in ministry as a “desperate effort of a deficit thinker to define his identity, all done in God’s name, but apart from God’s resources.”⁷⁵

Calvin Miller, in a moment of sympathy in an otherwise humorous book, *Letters to a Young Pastor*, wrote, “I have now known many pastors who are being crushed in the gearbox of heavy denominationalism or petty committee structuring within their churches. And they can’t get out of it; it chokes the very life from all their hopes and dreams of ministry.”⁷⁶ He questioned, “Are there many of these pastors? They are legion. I meet them everywhere. They are in agony.”⁷⁷ In *The Crucifixion of Ministry*, Andrew

⁷³ Daniel Goleman, *Working With Emotional Intelligence 1998 Publication* (New York, NY: Bantam Books, 1998), 22.

⁷⁴ Lawrence, *Effective Pastoring*, 7.

⁷⁵ Lawrence, *Effective Pastoring*, 8.

⁷⁶ Miller, *Letters to a Young Pastor*, 156. Pastored Westside Church in Omaha, Nebraska, for twenty-five years, taught seven years at Southwestern Baptist Theological Seminary, and then joined the faculty of Samford University’s Beeson Divinity School in Birmingham, Alabama where he served as research professor and distinguished writer, having authored more than forty books before his passing in 2012.

⁷⁷ Miller, *Letters to a Young Pastor*, 156.

Purves added, “Of course ministry is hard, even deadly; but it has always been thus and always will be.”⁷⁸

Pastors firmly believe their ministry will have a positive impact in spite of rising societal disinterest in religious matters, not to mention a societal moral free fall. Although carnal common sense would suggest full retreat, faith and obedience to God’s “call” demands dutiful service. A pastor offers up “a mustard seed of faith” seed to move mountains.⁷⁹ A SP occupies a unique role functioning between two worlds wherein he exists in a material world, but is professionally bound to the unseen spiritual world. The unpleasant prophetic task of saying to those under the sound of his voice, “Thus saith the Lord your God” can be challenging for those who too originated from the dust of the earth.⁸⁰ For this reason a SP is especially at risk in attempting to acquire and maintain a somewhat bipolar perspective on life. On one end of the spectrum is the ‘holy man’ operating as faithful, all-knowing, and collected. The other end of the spectrum is quite different and often characterized by vulnerability, fear, anger, and doubt, frequently bubbling-over upon select members of the family like hot lava. Early in Paul Tripp’s ministry, he admits, “There was a huge disconnect between my private persona and my public ministry life.”⁸¹ Furthermore, family members are also subjected to the pressures

⁷⁸ Andrew Purves, *The Crucifixion of Ministry: Surrendering Our Ambitions to the Service of Christ* (Downers Grove, IL: IVP Books, 2007), 91. Purves went on to say, “Gregory of Nazianzus, the great theologian and bishop of Cappadocia, died in lonely retirement thinking himself a failure. John Chrysostom of Antioch, the greatest preacher of the Greek church, died in exile in a rain ditch. Gregory the Great, the reforming abbot-Pope who wrote the longest used pastoral text in the church’s history, *Pastoral Care*, was dragged to the papacy on his sickbed and could only get up a few hours a day thereafter. Martin Bucer, the reformer of Strasbourg, died in exile in England, thrown out by the people among whom he had so faithfully ministered. Richard Baxter, the Puritan pastor of Kidderminster, was removed from his parish after what might be regarded as the most successful ministry ever in the Church of England.

⁷⁹ Matthew 17:20, NASB.

⁸⁰ 1 Corinthians 1:18, 21.

of ministry as well by sheer association with a ‘holy man.’ Implicitly, a ‘holy man’ would cultivate a holy wife, and give birth to holy children. Contrastingly, pastors, like most people, have a sinful disposition as part and parcel of all creation precipitating from ‘the fall’ and further propagated through offspring.

The burdens of a pastor can be overwhelming and painful, both emotionally, and spiritually. The delusion and potential for blind spots can be a desperate attempt of avoiding such pain and complexity in life. Daniel Goleman discusses the ability of the mind to block things that bring discouragement, anxiety, or depression in his book entitled, *Vital Lies, Simple Truths*.⁸² Goleman’s thesis: 1) The mind can protect itself against anxiety by *dimming awareness*; 2) This mechanism creates a blind spot: a zone of blocked attention and *self-deception*; and finally, 3) Such blind spots occur at each major level of *behavior* from the psychological to the social.⁸³ *Dimming awareness, self-deception, and blind spots*, coupled with proof text to “walk by faith, not by sight,” and to, “Fix our eyes not on what is seen, but on what is unseen,” could lead to a disregard for SA altogether.⁸⁴ Paul Tripp affirms this possibility in discussing his pastor friend who “did his best to hold onto the delusion that no one had a more accurate view of him than he did.” Tripp continued, “He thought no critique of his thoughts, desires, motivations, choices, words, and actions was more reliable than his own.”⁸⁵ Over-confident, delusional, or perhaps, denial, all of which are indicative of low SA.

⁸¹ Tripp, *Dangerous Calling*, 18.

⁸² Daniel Goleman, *Vital Lies, Simple Truths: The Psychology of Self-Deception* (New York, NY: Simon & Schuster, 1996), 22.

⁸³ Goleman, *Vital Lies, Simple Truths*, 22, emphasis mine.

⁸⁴ 2 Corinthians 5:7; 2 Corinthians 4:18.

Established “Norms” for Senior Pastors

Pastors have a unique calling upon their lives to represent kingdom values, virtues, and spiritual realities. The swift current of a fallen world culture is forever increasing, both in speed and resistance to pastoral objectives. The tangible effects upon pastors are formidable, both professionally and personally as evidenced throughout the testimonies herein. Given the statistically staggering potential of adversity for those in ministry, particularly for those serving as SPs, it is important to better understand the anemic spiritual condition of a typical pastor in the days or years leading up to a detrimental act, or disqualifying event resulting in ministry failure. Are there observable emotions, thoughts, or circumstances that lead to a chronically subversive heart condition or an acute need for escape? Many who have grown-up in the church understand that breaking through the veneer of superficiality can be difficult, especially for those in positions of leadership. As one seasoned pastor has argued, “Most leaders shipwreck or live inconsistent lives because of forces and motivations beneath the surface of their lives, which they have *never* considered.”⁸⁶ This statement identifies a lack of SA regarding the imposing ice-berg in the waters ahead. What are the critical areas of a SPs life that make him particularly vulnerable in the areas of SA?

Is the remedy to ministry failure *merely* a spiritual matter? If so, to what degree do our natural emotions and physical needs influence behavior? Tommy Nelson, along with co-author Steve Leavitt in *Walking on Water*, writes, “We don’t think rightly about

⁸⁵ Tripp, *Dangerous Calling*, 34.

⁸⁶ Scazzero, *The Emotionally Healthy Church*, 71, emphasis mine.

our circumstances in the midst of emotional distress.”⁸⁷ Speaking from experience, Nelson and Leavitt corroborate organically debilitating effects of insurgent emotions upon their thinking while in the midst of navigating through the challenging torrents of ministry. Additional research theorizes that people in general, given adverse circumstances, are *Predictably Irrational*.⁸⁸

One Wednesday evening, I stopped in at a local Starbucks to get my afternoon coffee. While waiting, I sat down beside a familiar employee who was on break. I acknowledged a new face of management behind the counter and inquired about his desire to move into such a role. His response shocked me. He said, “I was a pastor for 19 years, and I was ‘damaged goods’ when I left.”⁸⁹ He went on to say, “I don’t want to risk getting into another position that would cause additional damage.” I asked him to identify just a couple of areas he believed led him to such a painful end to his pastorate. He went on to say, “I kept too much bottled-up. I never spoke about the things that hurt me, or caused me disappointment.” He then said, “I became part of an institution, rather than being me.” Unfortunately, he realized these things after leaving ministry.

As with Aristotle’s fish unable to perceive it is wet, many pastors who having acclimated to extraordinary expectations fail to notice they have become overwhelmed

⁸⁷ Tommy Nelson and Steve Leavitt, *Walking on Water: When You Feel Like You’re Drowning* (Carol Stream, IL: Tyndale House Publishers, Inc., 2012), 3.

⁸⁸ Dan Ariely, *Predictably Irrational, Revised and Expanded Edition: The Hidden Forces That Shape Our Decisions* (New York, NY: Harper Perennial, 2010), 98. Ariely would agree with this observation stating, “Our experiment at Berkeley revealed not just the old story that we are all like Jekyll and Hyde, but also something new – that every one of us, regardless of how ‘good’ we are, underpredicts the effects of passion on our behavior. In every case, the participants in our experiment got it wrong. Even the most brilliant and rational person, in the heat of passion, seems to be absolutely and completely divorced from the person he thought he was.” The ability to detect such behavior is SA by definition.

⁸⁹ Ted Smith, interview by author in Starbucks, Hot Springs AR, June 15, 2017.

with the varied emotional needs of other people, conflicting priorities, theological riddles reconciling life with biblical text, all the while on the precipice of burnout.

Hypothetically, the only way for a fish to know it is wet, provided it could distinguish otherwise, would be to experience life outside of the cool blue water. In the case of a pastor, it is equally difficult to realize what has become the new norm without stepping outside the vortex of ministry.

Established norms in the coping process of serving others as SP can be physically, emotionally, and spiritually debilitating. Regrettably, SPs frequently operate in a closed environment, removed from the common experiences of those in the “real” world. A pastor spends much of his time in a sterile office environment that is carefully insulated from the common realities and daily struggles of those he leads. Life for those sequestered away in ivory towers can naturally result in differing expectations from those who perhaps live in a hard and gritty society. In careful reflection upon the perils of this norm Zack Eswine observes, “One cannot credibly learn to be a physician of the body without becoming acquainted with the lab and years of residencies with actual people.” He continues, “So, it seems to me, those studying to physician the soul are left disadvantaged without some kind of truth regarding what is actually out there and within our own hearts.”⁹⁰ A disconnect from “actual people” is dangerous enough, but the second portion of his statement suggesting a form of detachment from that “within [his] own heart” is even more damning. Pastors fresh from the halls of seminary often make assumptions that a careful presentation of God’s Word is satisfactory for those within their respective congregations. Other seasoned pastors know from experience that close

⁹⁰ Eswine, *Sensing Jesus*, 25.

relationships within the congregation are fraught with liability, and cautious about getting “too close.” In either instance, long-term health in ministry will require some form of axiomatic bridge to community to carefully span this relational crevasse. The difficulty with such an established norm in the area of SA is the difficulty of getting feedback regarding blind spots, or areas of delusion. In such cases, the emperor has no clothes, but who will be the first to inform him of this?

Self-awareness

This research has been undertaken with the general impression at the outset that pastors, particularly SPs have low levels of SA. The expression self-awareness (SA) will be used interchangeably with Emotional Quotient (EQ) and Emotional Intelligence (EI) to offer more descriptive terminology over abstract clinical jargon. Although there are many aspects of EI, the focus of this research will attempt to stay within the parameters of SA.⁹¹ As one author has simply stated, “To be self-aware is to know yourself as you really are.”⁹² Not only do we recognize the life-long pursuit of gaining knowledge from the vast wealth of information swirling about us, SA turns the focus inward to better understand behavior and emotion within. Dag Hammarskjöld⁹³ once expressed, “We have become adept at exploring outer space, but we have not developed similar skills in

⁹¹ HBR's *10 Must Reads on Leadership*, 6. Note: The 5 Categories of Emotional Intelligence are: Self-awareness; Self-regulation; Motivation; Empathy; and, Social skills.

⁹² Bradberry and Greaves, *Emotional Intelligence 2.0*, 61.

⁹³ Maxwell Ubah, *The Alphabet of Leadership: The A-Z of Improving Your Leadership Effectiveness* (Partridge Africa: Maxwell Ubah, 2016), 34. Dag Hjalmar Agne Carl Hammarskjöld; 29 July 1905 – 18 September 1961) was a Swedish diplomat, economist, and author. He was the second Secretary-General of the United Nations.

exploring our own personal inner spaces.” He went on to say, “The longest journey of any person is the journey inward.”⁹⁴ The journey inward is not a once-in-a-lifetime quest into the farthest reaches of the heavens, but a life-long pursuit inward of knowing one’s self – becoming self-aware. Scazzero adds, “Ignoring our emotions is turning our back on reality; listening to our emotions ushers us into reality. And reality is where we meet God”⁹⁵ His argument seems to suggest that our emotions are not to be stifled, but carefully interpreted as an inner form of language God can use to speak to us. However, in a culture where demonstrating emotions, much less discussing them, is often viewed as weakness on display, the challenges associated with self-awareness are numerous.

Goal of Study

What if pastors were more self-aware of driving emotions and associated vulnerabilities in the work of ministry, both strengths and weakness? The aim of this study is to validate the significant role of self-awareness in the life and ministry of those who aspire to serve as SPs, to offer an effective working model, or to recommend actions toward achieving increased levels of SA in ministry. Bradberry and Greaves provocatively ask, “Wouldn’t it be great to be a hawk, looking down upon yourself in those sticky situations that tend to get the better of you?”⁹⁶ The primary goal of this work is to equip pastors with the necessary tools to elevate them beyond their circumstances so

⁹⁴ Scazzero, *The Emotionally Healthy Church*, 73.

⁹⁵ Scazzero, *The Emotionally Healthy Church*, 53.

⁹⁶ Bradberry and Greaves, *Emotional Intelligence 2.0*, 75.

that they are able to objectively identify and distinguish helpful emotions from destructive emotions and behavior, before it's too late.

Building Self-awareness

The process of growing in self-awareness (SA) begins with an awakening within the heart to 'look into a mirror' with courage and candor. To carefully consider not only the physical blemishes readily seen, but beyond the eyes from which the slumbering soul and spirit lie in wait. The lifelong reality of 'becoming,' or being "conformed to the image of His Son" (Romans 8:29) ranks supreme. Rather than taking-up a defensive posture behind the cliché "this is just who I am!" Scripture is replete with metaphorical images of the Word of God as a mirror through which we see ourselves, not through our own eyes, but through those of our Creator. Authors Bradberry and Greaves, writing in *Emotional Intelligence 2.0*, concur, "The more we understand the beauty and the blemishes, the better we are able to achieve our full potential."⁹⁷ The positive implications of reflection *can* be life-altering, *if* we don't "forget" what was seen and experienced while embracing the needed change within (James 1:24).

A bridge is a suitable metaphor intended to capture general characteristics of this lifelong process. As we consider the construction process of a bridge, an accurate assessment of the natural environment in which the construction will occur is critical to everything that follows in the life of the project. Blueprints must be drafted and a rigorous schedule of coordinated events must hastily ensue. A solid foundation must then be established upon which the supporting structure and eventual span will rest. We are

⁹⁷ Bradberry and Greaves, *Emotional Intelligence 2.0*, 27.

reminded that much of the construction pertaining to the foundation is obscure to the human eye. The intermediary phase involves supporting structures such as trusses, cables, frames, columns, and struts. A cable-suspension system such as the Golden Gate Bridge is the working model for illustrative purposes in this work as it offers flexibility and able to span long distances. The final phase of the project, known as the span of the bridge, enables the desired function. In much the same way, self-awareness is foundational to a pastor not only at the outset of ministry, but throughout the long and arduous journey. The difficulties of ministry will continue to stress the integrity of foundational beliefs about oneself. As Frankl notes in his classic writings, “If architects want to strengthen a decrepit arch, they increase the load which is laid upon it, for thereby the parts are joined more firmly together.”⁹⁸ In much the same way, the stress of ministry, if addressed honestly through improved SA, will only strengthen our resolve and dependency upon Christ and abandon ideas of self-sufficiency.

Metaphorically, a bridge between people enables the passage of ideas, it connects people who are in different places, it enables help to be connected, it offers an opportunity for people to be helped by a more efficient way of getting to another point. In the case of this project, the bridge to improved SA is intended to accommodate an otherwise isolated pastor with a favorable path to more fulfilling, effective, and purposeful ministry in loving community with others.

⁹⁸ Viktor E. Frankl, William J. Winslade, and Harold S. Kushner, *Man's Search for Meaning* (Boston, MA: Beacon Press, 2006), 105.

Overview and Summary of Work

Pastoral ministry in the 21st century is not exempted from many professions growing in complexity. Social pressures resulting from ever-changing dynamics within the North American culture have certainly impacted the church and those who choose to lead them.

Chapter One is an attempt to identify the serious nature of pastoral failure within the North American church today. SPs are subject to unique occupational hazards in response to “the call” of God in leading His people both spiritually and physically in their earthly pilgrimage. Although the audience is intended to be primarily Senior Pastors (SPs), the observations herein will likely have a broader application across the spectrum of Christian ministry. The disturbing trends and supporting statistics emanating from within the ranks of the pastoral profession in response to a God-given appeal are a clarion call among those within the evangelical faith to carefully investigate the cause.

Essentially, chapter one makes the argument that SPs with low levels of SA are at risk for ministry failure as previously defined. This proposition in no way suggests that these factors are the only criteria in identifying vulnerable pastors. However, it is believed that SA is both formative and foundational in a pastor’s approach and ability to carrying-out ministry. For this reason, the ability to somehow identify behaviors or trends associated with harmfully low levels of SA could prove diagnostically strategic moving toward some form of corrective measure(s). Survey data from SPs (further supported with testimonials from seasoned pastor-writers including personal experience) are intended to address the area of interest. An antidotal program or strategic plan of intervention is outside the scope of this project. However, it is believed that the diagnostic resources and

concepts introduced within this work could prove helpful tools in the hands of those traditionally described as Spiritual Directors (SDs).

The purpose of chapter two is to explore pertinent Scripture for universal and timeless principles related to the area of SA. Scripture relevant to self-awareness and the significant role of emotions, both positive and negative, will prove invaluable in disclosing common deficiencies within the role of SPs. Scripture provides multiple character-studies involving those who have experienced a God-given “call” to accomplish a task on His behalf. The initiating event, emotional struggle, and response of biblical leaders will undoubtedly contribute insight toward identifying various aspects of SA from the standpoint of Old Testament, and New Testament authors.

Chapter three will involve gaining a better understanding of theoretical SA in conjunction with current research within the margins of EI and EQ. A variety of intuitive secular models (Johari’s Window, Bloom’s Taxonomy, Maslow’s Hierarchy of Need, Albert Ellis’ Rational Emotive Behavior Therapy [REBT], Enneagram, etc.) will be carefully explored in the context of human experience, and then critically evaluated for intersecting elements of biblical truth discovered in the previous chapter.

Chapter four is dedicated to careful evaluation of research data gained from SPs through a strategic partnership with Six Seconds organization. The process of gathering research data from SPs for the purposes of fulfilling the thesis project has been particularly challenging from the outset. Denominational leadership within the Southern Baptist Convention was reluctant to support a proposed 360-degree assessment tool offered at no expense to participating pastors. The Pastoral Intelligence program (SAM-

360) designed by Dr. Maurice Graham⁹⁹ is effective in measuring “pastoral intelligence.”

In general, pastors were less than enthusiastic in participating in a formal evaluative program.

After careful thought and research, a research partnership was sought and established with the Six Seconds Organization.¹⁰⁰ After speaking with Chief Executive Officer, Joshua Freedman,¹⁰¹ it was determined that my strict interests related to SA could be evaluated utilizing the Six Seconds Emotional Intelligence Assessment (SEI) tool.¹⁰² He encouraged the use of the SEI instrument to evaluate the pastors. The chosen instrument is built on a straightforward model with three pursuits: *Know Yourself, Choose Yourself, and Give Yourself*. The “Know Yourself” category will serve our specific purposes for exploring the level of SA for each pastor assessed. I am indebted to Joshua Freedman, Susan Stillman (Director of Education at Six Seconds), and support staff for their capable assistance in this pursuit. Consequently, the associated project evaluated thirteen assessments distributed to Senior pastors of large churches (attendance

⁹⁹ Dr. Graham is a fellow in the American Association of Pastoral Counselors, Inc. and an Approved Supervisor and Clinical Member of the American Association of Marriage and Family Therapy and is bound by its Code of Ethics and licensed as a Marriage and Family Therapist by Virginia. He is subject to laws related to privileged communication and confidentiality. “Counseling | Shepherd Staff Ministry, Inc.,” accessed February 6, 2018, <http://shepherd-staff.org/counseling/>.

¹⁰⁰ California-based international 501(c) 3 non-profit organization dedicated to the awareness of “emotional intelligence” (or “emotional quotient”). Founded in 1997 the non-profit has offices in 10 countries and agents in nearly 50 countries. The organization publishes EQ tests, and the SEI test has been used in several peer-review studies on emotional intelligence.

¹⁰¹ Joshua Freedman is a specialist on emotional intelligence, an author, and the Chief Executive Officer of Six Seconds, a non-profit dedicated to emotional intelligence (EQ). He has helped co-develop EQ assessments and published a number of books and articles on the topic, creating an international network of consultants and coaches.

¹⁰² The Six Seconds Emotional Intelligence Assessment (SEI®) is a suite of well validated, effective tests that measure EQ and equip people with a framework for putting emotional intelligence into action. It can be accessed at <http://www.6seconds.org/tools/sei/>.

of 2000 or more) located primarily in the southwest region of the United States for the specific purpose of measuring SA in each of the respondents. The geographic proximity of some will offer one-on-one interaction should that be requested.

Chapter four will further explore the results from the chosen instrument in relationships to the disturbing trends among SPs. The outcome from the SEI assessment of pastors will be presented along with general observations. It will be of interest to discover extant behavioral trends, or patterns among the sample group. If possible, it would be helpful to compare these results in future research with other senior leadership professionals outside of pastoral ministry to discover if there are indeed unique features within the sampling of SPs. The potential to affirm theoretical research with the testimonies of those serving in the field would be of benefit toward validating the need.

Summary findings of this research will be presented in chapter five with an end-goal of exposing the expected linkage between ministry failure and anemic levels of SA. Contrastingly, the research should prove equally beneficial in identifying self-management techniques and safeguards for pastors who seek to validate healthy levels in these areas of interest. The expected correlation between social and philosophical models with Scripture is of special interest moving forward in an integrated approach to improved pastoral health. If indeed the hypothesis that pastors have low levels of SA is correct, the principles and truths surfaced during the evaluation process could be further developed into a comprehensive diagnostic program. Such a program could be designed to identify those who are susceptible to ministry failure. Those identified might then participate in a guided intervention process whereby corrective measures could be

implemented to thwart harmful trajectories. Such a program is beyond the scope of this thesis but a foundation has been established herein for such work to follow.

Summary

The personal life and professional ministry of a pastor is somewhat symbiotic in nature, and yet the propensity for compartmentalization is ever-present. The ability to operate in the material realm and yet recognize the priority of the unseen spiritual realm is a supernatural phenomenon facilitated only by the living Spirit of God within. Conflicting paradigms of ministry, coupled with an inherently sinful disposition, offer adequate rationale for deception of self and others. The ability to maintain a healthy level of self-awareness, not to mention an awareness of the needs of others (social awareness), can be difficult to manage in the heat of ministry. Work on behalf of Creator God in the form of ministry to others can be a “dangerous calling.”¹⁰³ A pastor who frequently represents the Kingdom of God is equally vulnerable to want to “be like God.”¹⁰⁴ The desire to be like Him, flanked with the adulations from a supportive congregation can unknowingly create a form of celebrity status in the fleshly minds of people in desperate need of leadership. The results for this type of scenario often produce inauthentic attitudes and behavior with destructive consequences. This is further compounded by a need for physical and spiritual isolation from those who would challenge our identity or motives. This downward spiral can ultimately lead to a failure in ministry that disqualifies the offender either temporarily or permanently. The ability to recognize

¹⁰³ Credit for this phrase goes to Paul David Tripp and his book *Dangerous Calling*.

¹⁰⁴ Genesis 3:5.

wayward thinking and irrational behavior requires an objective form of intervention to maintain an awareness of self, thereby safeguarding authentic God-centered ministry. Alternative approaches in isolation are fraught with an inability to “know we are wet.” Often, we are the last to know, perhaps when it is too late.

The intention of this work is simply to contribute to the body of work vested in helping those called to full-time ministry as SPs who serve God effectively in the trenches of everyday ministry. May God bless this effort – for His honor and glory.

CHAPTER TWO

BIBLICAL AND THEOLOGICAL FOUNDATIONS FOR SELF-AWARENESS IN PASTORS

Knowledge of Self

Thales of Miletus once said, “The most difficult thing in life is, to know yourself.”¹ John Calvin includes a similar statement in the introduction to his *Institutes*: “Without knowledge of self there is no knowledge of God.”² Self-awareness (SA) builds upon this notion more specifically regarding the human aspect of emotions. Practically speaking, “self-awareness is your ability to accurately perceive your own emotions in the moment and understand your tendencies across situations.”³ In the New Testament book of James, the writer refers to “a man who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was.”⁴ It seems fair to say this portrayal by James suggests a lack of SA on the part of the man peering into the mirror as he has no regard for what he sees. It is also possible that rather than addressing the visible blemishes or flaws, it is easier to ignore them. From his experience, Bradberry contends, “A high degree of self-awareness requires a willingness to tolerate the discomfort of focusing on feelings that may be negative.”⁵ In

¹ Henry Southgate, *Many Thoughts of Many Minds; Being a Treasury of Reading and Reference*. (London: Simpkin, Marshall, Hamilt, 1900), 338.

² John Calvin, *The Institutes of the Christian Religion*, 1.1.2-3.

³ Travis Bradberry and Jean Greaves, *Emotional Intelligence 2.0* (San Diego, CA.: TalentSmart, 2009), 24.

⁴ James 1:23b-24, NASB.

⁵ Bradberry and Greaves, *Emotional Intelligence 2.0*, 24-25.

other words, the man must continue to examine himself in full light of the mirror, even though the process is unpleasant. In his book subtitled *Taming our Wayward Hearts*, Mangis carefully differentiates such reflection from mere psychotherapy stating, “Self-awareness for its own sake brings little satisfaction. To know my heart is a start, but it leads nowhere if I cannot then open those newly discovered rooms to the light of God’s transformation.”⁶ The need for transformation in the hearts of Senior Pastors (SPs) is the goal of this research, not simply more information. Robert Kelleman insightfully portrays emotions as “windows to the soul.” He goes on to say, “All emotions, positive or painful, open doors to the nature of reality. Emotions link our inner and outer world.”⁷

Are pastors beyond the need for such careful introspection? How might the unrealistic expectation of pastors among the parish, and themselves bring about a sense of reluctance to undergo such rigorous activity? Prolonged examination in the mirror can be discouraging from a physical standpoint, much less a spiritual perspective.

“The ‘exhort one another daily’ command of Hebrews 3:13 tells us that because of remaining sin, our capacity for self-deception is so great that we need regular, even daily intervention.”⁸ The heart of mankind requires divine intervention. As such, the mirror of God’s Word has the unique ability to pierce “as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the

⁶ Michael Mangis, *Signature Sins: Taming Our Wayward Hearts* (Downers Grove, IL: IVP Books, 2008), 18.

⁷ Bob Kelleman, “Emotional Intelligence: The ABCs of Emotions,” *RPM Ministries*, February 28, 2011, accessed July 28, 2017, <http://www.rpministries.org/2011/02/emotional-intelligence-the-abcs-of-emotions/>.

⁸ Paul David Tripp, *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry* (Wheaton, IL: Crossway, 2015), 94.

heart.”⁹ Tangible joints and marrow are perhaps easier to identify, but abstract “thoughts and intentions of the heart” are arguably more difficult to identify, much less evaluate.¹⁰ Various translations imply the difficulty of such a task in seeking to define “attitudes of the heart” (NIV), or “the reasoning and conscience of the heart” (Aramaic Bible in English), or “the secret thoughts and purposes of the heart” (Weymouth New Testament). The common theme of the various translations is seemingly the autonomy of the human heart to forge conclusions, and act accordingly.

The study of SA suggests that the role of emotions is significant in the overall process and therefore need to be carefully examined from a biblical standpoint. The danger of walking away from “the mirror” unchanged is the imminent threat of detrimental emotions resurfacing when least expected, or desired. The Proverbs state, “Even in laughter the heart may be in pain,” demonstrating the ability of the heart to disguise deep feelings.¹¹ Consequently, the needed work will not occur at a superficial level, it will require deep and careful penetration of an instrument capable of dividing truth from false beliefs.

Dividing Truth

Our perception of truth from falsehood can have significant impact upon our emotional state. As we know experientially, emotions don’t just arise from without. Emotions well up from within, in response to internal or external interaction. Kellemen

⁹ Hebrews 4:12.

¹⁰ 1 Corinthians 2:11; Jeremiah 17:9.

¹¹ Proverbs 14:13a.

states, “The very root of the word emotion is *motere*, the Latin verb ‘to move,’ plus the prefix ‘e’ meaning ‘to move away.’”¹² Based upon the etymology, Kelleman argues “that a tendency to act is implicit in every emotion. All emotions are, in essence, inclinations to react.”¹³ In every situation, what we believe about the matter will likely dictate our reaction, or response. In *Biblical EQ*, Edmiston places great emphasis on the importance of “perception” and “beliefs” in direct relationship to our emotional responses. He says, “Emotions flow from beliefs. ... How we believe has a direct effect on how we feel.”¹⁴ To illustrate the point, he references the life of Jesus who at times reacted in anger to the Pharisees, based upon His beliefs (e.g., Mark 11:15-17; John 2:13-17). Without exception, authors throughout this research, both religious and non-religious address the fundamental link between the mind and attitudes. Edmiston identifies the process for our own emotionality, based upon the examples of Jesus: 1) *Perception* of person or situation – ideally in the Spirit; 2) Interaction of *perception* with *belief system*; 3) Internal emotion generated; 4) Interaction of internal emotion with physical predisposition; 5) Expression of emotion outwardly.¹⁵ Kelleman takes a similar approach offering a “*Formula for Understanding Our Emotional Responses: E.S. + I.P. = E.R.* (Our *External Situation* plus our *Internal Perception* leads to our *Emotional Response*.”¹⁶ Both Edmiston and

¹² Kelleman, “Emotional Intelligence.”

¹³ Kelleman, “Emotional Intelligence.”

¹⁴ John Edmiston, *Biblical EQ: A Christian Handbook for Emotional Transformation* (self-published, 2008), 35.

¹⁵ Edmiston, 38, emphasis mine.

¹⁶ Kelleman, “Emotional Intelligence.” NOTE: Albert Ellis (non-religious) has a similar model in Reactive Emotive Behavioral Therapy (REBT), to be addressed in greater detail in Chapter Three.

Kellemen agree that our emotions are informed and formed by our beliefs and perceptions. On a more practical level, co-author of *Walking on Water*, Steve Leavitt, comments on the matter stating, “Though emotional stresses stem from a variety of causes and experiences, they all have at least one thing in common: We don’t think rightly about our circumstances.”¹⁷ He adds, “Let me put it another way, we do what we do because we believe what we believe. If you change what you *perceive to be true*, you will change the way you live.”¹⁸ In somewhat of an antidotal response to none other than “doubting” Thomas, who asked, “How do we know the way?” Jesus said to Thomas, ‘I am the way, and the *truth*, and the life.’”¹⁹ This is a legitimate question for anyone seeking “truth.”

At an existential level, the truth about mankind is determinative in his overall emotional response to life and living. Addressing the inherent *Psychology of the Psalms*, Inch maintained, “Man’s self-image is the measure of his potential. Its degeneracy is invitation to disaster.”²⁰ To further illustrate his point he said, “Conceived as a machine, man may strive for economic proficiency, but he lacks personal values. At his best, he may gratify biological needs but falls short of humanistic ideals. His code will reflect to a

¹⁷ Tommy Nelson and Steve Leavitt, *Walking on Water When You Feel Like You’re Drowning: Finding Hope in Life’s Darkest Moments* (Carol Stream, IL: Focus on the Family, 2012), 3-4. It is also worth noting that Steve Leavitt has been a Christian biblical counselor for over 30 years with an emphasis on biblical solutions for anxiety and depression.

¹⁸ Nelson and Leavitt, *Walking on Water When You Feel Like You’re Drowning*, 4, emphasis mine.

¹⁹ John 14:5-6, NASB, emphasis mine.

²⁰ Morris A. Inch, *Psychology in the Psalms; a Portrait of Man in God’s World* (Waco, TX: Word Books, 1969), 25.

startling degree his self-appraisal.”²¹ External and internal “codes” matter in undergirding emotional homeostasis. In speaking to such matters, Reinhold Niebuhr once said, “For the self which stands outside of itself and the world cannot find the meaning of life in itself or the world. It cannot identify meaning with causality in nature; for its freedom is obviously something different from the casual links of nature.”²² Rightly dividing the truth from falsehood supports the necessary foundation for maintaining a healthy disposition, or perspective for SA. Inch summarizes the matter of man’s beliefs concluding, “God is needed in order to understand existential man. Reject Him and man loses perspective.”²³ Scripture confirms, “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish *heart* was darkened.”²⁴ When the heart is darkened, the emotions from the window of the soul become dark as well.

The Ten Commandments as “Law” were essentially a universal “code” or divine standard for mankind to produce acceptable behavior toward each other (horizontal) and toward God (vertical). The Apostle Paul summed up the outcome from a New Testament perspective stating, “For what the Law could not do, weak as it was through the flesh,

²¹ Inch, *Psychology in the Psalms*, 25. NOTE: Regarding “Self-Appraisal,” Calvin said, “It is certain that man never achieves a clear knowledge of himself unless he has first looked upon God’s face, and then descends from contemplating him to scrutinize himself. For we always seem to ourselves righteous and upright and wise and holy – this pride is innate in all of us – unless by clear proofs we stand convinced of our own unrighteousness, foulness, folly, and impurity.” Aldenir Araújo, “The Institutes: Want to Know Yourself? Know God!” January 7, 2009, accessed July 29, 2017, <http://inprincipiodeus.solideogloria.com/2009/01/institutes-knowing-yourself-know-god.html>.

²² Reinhold Niebuhr, *Nature & Destiny of Man: Volume 1 – Human Nature* (New York, NY: Scribner, 1964), 14.

²³ Inch, *Psychology in the Psalms*, 25.

²⁴ Romans 1:21, NASB, emphasis mine.

God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh.”²⁵ It is important to understand the weakness was in the “flesh,” not in the “Law.” In his own strength, man was unable to meet God’s standard of holiness.²⁶

Paul defines the theological premise beautifully stating, “Because by the works of the Law [Ten Commandments] no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.”²⁷ In keeping with our theme, we might suggest the law brought about self-knowledge, or self-awareness of sin within the heart. McKane concludes, the heart is “incurably sick,” and does not speak so much of the “unfathomability of the heart but on the incurable sickness of perversity and deceit with which it is afflicted.”²⁸ The only solution for man’s corrupt heart was an entirely new heart. Clearly, this would not come about by the effort of men. Rather, it would be a result of God’s provision, apart from Man’s merit or efforts. This would involve a New Covenant, a new heart, and a new Spirit of God inhabiting those who call upon the name of Jesus. He says, “I will give you a *new heart* and put a *new spirit* within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit *within you* and cause you to walk in My statutes, and you will be careful to observe My ordinances.”²⁹ The New Covenant did not set aside the standards of the Old (e.g., Ten

²⁵ Romans 8:3, NASB.

²⁶ Romans 3:23.

²⁷ Romans 3:20.

²⁸ William McKane, *A Critical and Exegetical Commentary on Jeremiah, Volume I: Jeremiah I - XXV* (Edinburgh: T. & T. Clark, 1986), 398.

²⁹ Jeremiah 36:26-27, emphasis mine.

Commandments), but rather granted men forgiveness of sins, and the enablement of heart, mind, and emotions to live in accordance with God's standards. The natural man became a spiritually redeemed man.³⁰

This study of SA seeks to better understand and interpret the emotions produced within the heart of a SP to preemptively address potential actions leading to ministry failure. The daily discipline of SA requires vigilant contemplation of the origin of our emotions, the cause, and the effect.

The heart is considered the “seat of physical life,”³¹ and “one of the earliest differentiating and functioning organs in human development.”³² The heart is physically guarded deep in the chest behind the rib cage. At the same time, the heart is viewed as “the centre and seat of spiritual life, the soul or mind, as *it is the fountain* and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors.”³³ As such, Scripture cautions the reader to “watch over your heart with all diligence, for from it flow the springs of life.”³⁴ As guarding the physical heart is critical to life, so the spiritual aspect of guarding “the seat” of emotion, passion, and thoughts upon which we act and are defined. For we know, “For as he thinks within himself, so he is.”³⁵ Essentially, the

³⁰ Ephesians 1:7; Galatians 2:20; Colossians 1:14; 1:20-22.

³¹ Joseph H. Thayer, ed., *Thayer's Greek-English Lexicon of the New Testament* (Grand Rapids, MI: Baker Academic, 1977), 2588.1. See 2 Samuel 18:14; 2 Kings 9:24.

³² Dr. Mark Hill, “Cardiovascular System - Heart Development,” last modified March 5, 2017, accessed July 25, 2017, https://embryology.med.unsw.edu.au/embryology/index.php/Cardiovascular_System_-_Heart_Development.

³³ Thayer, ed., *Thayer's Greek-English Lexicon of the New Testament*, 2588.2, emphasis mine.

³⁴ Proverbs 4:23, NASB.

³⁵ Proverbs, 23:7, NASB.

heart *is* the man. The man is an expression of the contents of his heart. This includes either active or latent emotions.

The heart is the primary source of behavior and emotions, which is based upon beliefs or values resident within. Emotions are feelings that move us to action or in some cases block us from action. In speaking with His disciples about this concept, Jesus said, “Do you not understand...the things that proceed out of the mouth come from the heart, and those defile the man.”³⁶ He went on to say, “For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders.” Each of these is a product, or act taken upon the conclusions of the heart. Organically, the heart sustains the life-giving blood from which we have life. Spiritually speaking, the heart is constantly under a state of formation, or a sense of becoming.³⁷ The question of utmost importance for the pastor is, “What is becoming of my heart?” Healthy SA suggests that symptomatically, the otherwise mysterious and deceptive workings within the heart can be known through emotions, whether felt or expressed. Scripture is replete with vivid examples of those in leadership who made critical decisions formed by emotions of the heart. Some for good after prayerful thought and consideration, some for bad made in the white heat of emotion.

The careful discovery and evaluation of biblical accounts which illuminate unknown complexities of the heart for leaders in the trenches of life could prove

³⁶ Matthew 15:17-18, NASB.

³⁷ Philippians 1:6 says, “For I am confident of this very thing, that He who began a good work in you *will perfect it* until the day of Christ Jesus” (emphasis mine). Also, Philippians 2:2:12b-13, “Work out your salvation with fear and trembling; for *it is God who is at work in you*, both to will and to work for *His* good pleasure” (NASB, emphasis mine). Emphases for the purpose of highlighting future and present tense activity in the life of the believer.

beneficial to those engaged in pastoral ministry. Select biblical narratives and passages will be viewed through the classical divisions within the SA portion of the Emotional Intelligence Mixed Model: Emotional Self-Awareness (ESA), Accurate Self-Assessment (ESA), and Self Confidence (SC).³⁸

Self-awareness

Self-awareness (SA) is the first of the five primary categories³⁹ of SA within the EI⁴⁰ mixed model.⁴¹ By definition, ESA is defined as recognizing one's emotions and their effects.⁴² People with this competence are able to recognize what they are feeling and why. They also are able to realize the links between their feelings and what they think, do, and say. They have the ability to recognize how their feelings affect their performance. Finally, they seem to have a guiding awareness of their values and goals. Essentially, "the more intense your emotions, the greater the likelihood that they will dictate your actions."⁴³ Additional helpful detail related to the working model of EI is carefully addressed in the third chapter. The specific goal moving forward in this section

³⁸ Daniel Goleman, *Working with Emotional Intelligence* (New York, NY: Bantam Books, 1998), 26.

³⁹ Goleman, *Working with Emotional Intelligence*, 26. Note: The five primary categories include, Self-Awareness, Self-Regulation, Motivation, Empathy, and Social Skills.

⁴⁰ Goleman, *Working with Emotional Intelligence*, 26.

⁴¹ Donald H. Kluemper, "Trait Emotional Intelligence: The impact of core-self evaluations and social desirability." *Personality and Individual Differences* 44, no. 6 (April 2008): 1402–1412.

⁴² Goleman, *Working with Emotional Intelligence*, 26.

⁴³ Bradberry and Greaves, *Emotional Intelligence 2.0*, 6.

is to identify the prominent role of emotions, whether positive or negative in those called to lead His people through the years,

Countless examples throughout Scripture illustrate the destructive force of emotions and the long-standing negative affects upon the perpetrator, not to mention those affected. In the book of Genesis, Cain killed his brother because of uncontrolled anger in his heart.⁴⁴ In fear, Abraham lied to Abimelech about Sarah because he was afraid.⁴⁵ Moses fled Egypt because of fear.⁴⁶ Motivated by jealousy and envy, King Ahab caused the death of Naboth because he was jealous and envious of Naboth's vineyard.⁴⁷ King David let the emotion of lust lead him into sin by committing adultery with Bathsheba.⁴⁸ Achan brought defeat upon Israel because of his greed and deception.⁴⁹ King Saul became acutely depressed when he received God's message from Samuel that he had been rejected as king.⁵⁰ Interestingly enough, pre-conversion Paul persecuted the Lord's church because he resented and hated it.⁵¹ John testifies of Diotrephes who was a trouble maker in the early church because of pride and arrogance.⁵²

⁴⁴ Genesis 4:1-8.

⁴⁵ Genesis 20:2, 3, 11.

⁴⁶ Exodus 2:11-15.

⁴⁷ 1 Kings 21:1-14.

⁴⁸ 2 Samuel 11:1-5.

⁴⁹ Joshua 7:16-21.

⁵⁰ 1 Samuel 28:15-25.

⁵¹ Acts 9:4-9; 26:9-12.

⁵² 3 John 9.

In the case of the Apostle Paul, he demonstrated a series of positive emotions recorded in the NT. He revealed deep emotional feelings of inward affection for his brethren.⁵³ He also considered his suffering for Christ to be a blessing.⁵⁴ Paul's joy never seemed to be determined by outward circumstances.⁵⁵ Paul was not puffed-up by his own importance.⁵⁶ Paul had to learn to be content⁵⁷ - and so must we. This unique quality was a great contributor to his mind. Paul knew the secret of maintaining inner peace. He maintained a sense of calmness in the face of persecution.⁵⁸ Even though he experienced some form of "thorn in the flesh," he maintained a healthy attitude and did not grow bitter or cynical about the work.⁵⁹ He verbalized a heaviness and sense of sorrow for his brethren facing difficult circumstances.⁶⁰ For these reasons, Paul experienced a ministry that is a model for those in ministry today in the 21st century. The spiritual conversion of Paul led to a reversal of emotions: from hate to love, no compassion to compassion, from misguided zeal to controlled zeal. He modeled self-control in all things.

⁵³ See Philippians 1:7-8; 2 Corinthians 7:15; Colossians 3:12.

⁵⁴ See Philippians 1:13, 2-30.

⁵⁵ See Philippians 2:2, 17.

⁵⁶ See Philippians 3:4-10; 2 Corinthians 12:21.

⁵⁷ See Philippians 4:11.

⁵⁸ See Acts 20:24.

⁵⁹ See 2 Corinthians 12:7-11.

⁶⁰ See Romans 9:2.

Emotional Self-awareness

As a starting point, Goleman summarizes Emotional Self-awareness (ESA), as “recognizing one’s emotions and their effects.”⁶¹ Emotions are complicated. We know this experientially. We often look to the Book of Psalms as we seek to identify our feelings with another. Psalm 23 is frequently read during funerals to address the myriad of emotions for those trying to reconcile life in such a dark hour. In speaking of the Psalms, John Calvin said, “There is not an emotion of which any one can be conscious that is not here represented as in a mirror.”⁶² The Psalms mirror the human heart and soul. At times, we have a knee-jerk style of responding to feelings and emotions, but rarely do our natural emotions, or instincts direct us in a biblical manner. Bradberry reminds us, “Our brains are wired to make us emotional creatures, your first reaction to an event is always going to be an emotional one.”⁶³ He continues, “You have no control over this part of the process. You *do* control the thoughts that follow an emotion, and you have a great deal of say in how you react to an emotion – *as long as you are aware of it.*”⁶⁴

Dividing Emotions

In *A Christian Perspective on Human Emotions*, Campbell and Bufford make some fascinating points consistent with the whole of this work. A case is made for the “amorality of emotions” wherein they argue, “Primary emotions are not inherently either

⁶¹ Goleman, *Working with Emotional Intelligence*, 54.

⁶² John Calvin, *Institutes of the Christian Religion*.

⁶³ Bradberry and Greaves, *Emotional Intelligence 2.0*, 16.

⁶⁴ Bradberry and Greaves, *Emotional Intelligence 2.0*, 16-17, emphasis mine.

right or wrong; sinful or righteous. Primary emotions just are; they just exist.”⁶⁵ For the sake of comparison, emotions might be likened to lights on the dashboard of a car. The lights simply alert the driver to the area of the car that requires attention. The dashboard light is not necessarily the problem, but brings about the awareness of the anomaly. However, the driver has the responsibility to address the problem in a timely manner, or not, based upon his belief or perception of the situation. This may require popping the hood for further examination.

From a physical standpoint, pain in the body raises awareness of a problem within. The pain is not necessarily the problem, but points to the problem area with degrees of pain usually in proportion to the severity of the problem. Allender disagrees with this notion stating, “The problem with this view [emotions are amoral] is its assumption that some element of our personality escaped the consequences of the Fall.”⁶⁶ He refines the issue slightly suggesting that our emotions are no more or less sinful than the associated thoughts, desires, and behavior.

In Ephesians 4:26, the Apostle Paul tells the church, “Be angry, and yet do not sin; do not let the sun go down on your anger.”⁶⁷ Even Jesus expressed anger on more than one occasion.⁶⁸ This type of anger is often referred to as “righteous indignation” or

⁶⁵ Clark Campbell and Rodger Bufford, “A Christian Perspective on Human Emotions,” *Faculty Publications - Grad School of Clinical Psychology* (March 16, 2012), accessed February 10, 2018, http://digitalcommons.georgefox.edu/gscp_fac/90. Both are professors of Clinical Psychology at George Fox University.

⁶⁶ Dan Allender and Tremper Longman, *The Cry of the Soul: How Our Emotions Reveal Our Deepest Questions About God* (Colorado Springs, CO: NavPress, 2015), 15.

⁶⁷ NASB, emphasis mine. Paul quotes from Psalm 4:4.

⁶⁸ Mark 3:1-5; John 2:14-16.

“righteous resentment.”⁶⁹ It was Aristotle in *Nicomachean Ethics* who said, “Anyone can get angry — that is easy — or give or spend money; but to do this to the right person, to the right extent, at the right time, with the right motive, and in the right way, that is not for everyone, nor is it easy.”⁷⁰ Interpreting our emotions is complicated, but it must begin with an awareness. Handling our inner world is more complex than simply making a choice to manage our emotions as it also involves asking which emotion and why? The Psalmist calls us to ponder our inner world, not neglect the dashboard. He asks, “Why, my soul, are you downcast?” he asks repeatedly.⁷¹ In *The Cry of the Soul*, Dan Allender and Tremper Longman affirm, “Nothing illuminates the ruling passions of our heart as dramatically or clearly as our emotions.”⁷² As dashboard lights communicate with the driver, emotions are the language of the heart and soul.

Consequently, we need to better understand the source of our emotions and what to do with them. Knowing what we should do is only half the battle as the doing is even more difficult.⁷³ To handle our emotions in godly, constructive and personally effective ways is important, especially for pastors. As previously discussed, the key to our emotional reaction in each situation is understanding our belief or perception about the meaning behind the event. This offers a perfect opportunity to reintroduce the iceberg

⁶⁹ Lehman Strauss, *Devotional Studies in Galatians and Ephesians* (Neptune, NJ: Loizeaux Bros, 1957), 184.

⁷⁰ Aristotle, “Nicomachean Ethics, Book IV,” *GradeSaver*, accessed February 10, 2018, <http://www.gradesaver.com/aristotles-ethics/e-text/book-iv>.

⁷¹ Psalm 42:11, NIV.

⁷² Allender and Longman, *The Cry of the Soul*, 6-7. NOTE: Allender adds, “And no book of Scripture illuminates our emotions as dramatically or clearly as the Psalms” (7).

⁷³ Romans 7:15.

effect into the equation. In *Inside Out*, Larry Crabb compares each of us to an iceberg⁷⁴ wherein the visible peak (above the waterline) represents the things we do (actions, thoughts, feelings), whereas the greater invisible mass (below the waterline) represents the parts of us that cannot be clearly seen (motives, attitudes [of the heart], urges, memories), which are hidden beneath the surface of our lives. The necessary changes for increased levels of SA will require a clear understanding of the unseen facets of the heart, below the waterline. Crabb adds, “Change from the inside out requires that we look beneath the surface of life to see not only the deep longings of our thirsty soul but also the self-protective commitments of our deceitful hearts.”⁷⁵

Perhaps the first biblical record of errant emotions was addressed by God the Father who inquired, “Who told you that you were naked?”⁷⁶ In this instance Adam and Eve hid themselves in shame and guilt and sought to cover their sin with the leaves of a tree. “Just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned.”⁷⁷ Prior to this life-altering event for all of mankind, it was believed that “there was harmony among thoughts, emotions, and behaviors.”⁷⁸ This is to say there was no ambivalence, conflict, disharmony, denial, and splitting of feelings or behavior. After the fall, the impact upon all of mankind changed

⁷⁴ Larry Crabb, *Inside Out* (Colorado Springs, CO: NavPress, 2013), 44-49. Dr. Crabb presents a helpful model wherein he concludes, “More is involved in changing us on the inside than increased diligence on the outside” (46). This is in stark contrast to much of what may be perceived as moralism in many churches.

⁷⁵ Crabb, *Inside Out*, 116.

⁷⁶ Genesis 3:11, NASB.

⁷⁷ Romans 5:12. NASB.

⁷⁸ Campbell and Bufford, “A Christian Perspective on Human Emotions.”

everything, including our emotions.⁷⁹ We understand from Scripture the image of God once reflected perfectly in mankind was now bent or predisposed toward sin. Campbell and Bufford contend that our emotions were affected by the fall in the following ways: 1) *Emotions are distorted*, no longer reflecting the exact image of God; 2) Rather than consistently supporting the person in decision making and righteous living, *emotions may lead to confusion, chaos, and sin*; 3) *Emotions have a tendency to be self-focused* now, rather than God-focused; 4) Before the Fall persons experienced *harmony in thoughts, emotions, and actions*; now there is an inconsistency or split.⁸⁰

The condition of the heart is determinative in evaluating our emotional state and resultant behavior. For this reason, it is important to establish methods whereby the heart can be tested and monitored. Regarding a physical heart, a nuclear stress test measures blood flow to the heart at rest and then measures again while the heart is working harder during physical exertion (treadmill) or in response to stress chemically induced. The tests provide images of the heart that are able to show areas of low blood flow through the heart and damaged heart muscle. Such tests offer the cardiologist a more accurate account of the heart from an operational standpoint. Again, the workings of the heart are invisible to the naked eye.

In much the same manner, the trials and struggles of life “test” our spiritual hearts and the state of health. The Psalmist cries out, “Search me, God, and know my heart; test me and know my anxious thoughts.”⁸¹ Again, “Test me, LORD, and try me, examine my

⁷⁹ Genesis 3:5 suggests that, “When you eat from it your eyes will open and you will be like divine beings who know good and evil.” The knowledge of “good and evil” would be a fascinating study with regard to emotions as it seems to differentiate and classify behavior.

⁸⁰ Campbell and Bufford, “A Christian Perspective on Human Emotions,” emphasis mine.

heart and my mind.”⁸² Emotional responses during difficult times are equally symptomatic of spiritual needs and desires. Allender makes a profound observation with regard to our emotions stating that “every emotion is a theological statement.”⁸³ In summary, he makes a reasonable argument that our emotions are ultimately an expression toward God and encouraged an adaptation to key questions about “life,” be redirected toward God. For instance, suggesting that all anger is related to the question “is life just?” In such questions, he would encourage the word “life” be changed to “God.” Is God just? Rather than becoming fixated upon the horizontal aspect of life, adapt to a more Godward (vertical) perspective.

Scripture is replete with insightful illustrations about man’s inner struggle with emotions. The book of James has several helpful illustrations that introduce the closing pages of this chapter. James says, “For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.”⁸⁴ In other words, if we can manage the tongue, we can certainly manage the body as well. “Now if we put the bits into the horses’ mouths so that they will obey us, we direct their entire body as well.”⁸⁵ In other words, if we can manage the tongue, we can certainly manage the body as well. Manton reminds the reader, “None are absolutely freed and exempted from sinning.”⁸⁶ This is an aspect of SA that remains vitally important, our

⁸¹ Psalm 139:23, NIV.

⁸² Psalm 26:2, NIV.

⁸³ Allender and Longman, *The Cry of the Soul*, 16.

⁸⁴ James 3:2.

⁸⁵ James 3:3.

penchant for sin. However, this prompts our attention to return to the heart of the matter, which is the matter of the heart. When addressing remedies to controlling the tongue he concludes, “Get a pure heart; there is the tongue’s treasury and storehouse.”⁸⁷ As we consider the implications, the tongue may control the body, but what controls the tongue? The heart and emotions within animate and fuel the activity of the tongue. If a man boasts with his tongue, is it not pride from within his heart which speaks? James goes on to say, “Now if we put the bits into the horses’ mouths so that they will obey us, we direct their entire body as well.”⁸⁸ How then is the tongue, much less the body “controlled?”

Sin and Emotion

In his helpful book entitled *Signature Sins*, Mangis discusses the matter of spiritual formation within Eastern Orthodox tradition and the challenge of addressing wayward emotions in the heart. He says, “Spiritual formation [of the heart] revolves around one’s battle with logismoi, the Greek word for undesirable, sinful thoughts.”⁸⁹ He defines logismoi as “the passions, desires fantasies, emotions, wishes, fears, imaginations, longings, revulsions and affective reflexes that are always churning within us.”⁹⁰ Again, this is the chatter of the heart, unseen and often unknown to one who simply

⁸⁶ Thomas Manton, *An Exposition on the Epistle of James* (Evansville, IN: Sovereign Grace, 1962), 277.

⁸⁷ Manton, *An Exposition on the Epistle of James*, 280.

⁸⁸ James 3:2-3.

⁸⁹ Michael Mangis, *Signature Sins: Taming Our Wayward Hearts* (Downers Grove, IL: IVP Books, 2011), 22.

⁹⁰ Mangis, *Signature Sins*, 22.

glances at the mirror of his soul. In addressing the matter of sin, and wayward hearts, Mangis insists the logismoi of the heart “must be tamed and brought under submission to the Holy Spirit if we are to attain spiritual maturity.”⁹¹ We are reminded of the words of Jeremiah, the prophet who said the heart is “beyond cure, who can understand it.”⁹² And yet the goal of SA is getting a handle on our thinking, feeling, behavior, and performance. Scripture is clear about the corrupt nature of the heart, and yet we are called to live lives pleasing to the Lord. Paul admonishes, “Do not be conformed to this world, but be transformed by the renewing of your mind. Then you will be able to discern what is the *good, pleasing and perfect will of God*.”⁹³ The ability to manage the emotions of the heart will produce like-minded fruit, either good fruit, or evil.

Role of Holy Spirit

It may be helpful to touch briefly upon distinctions between Old Testament influences upon the heart of leaders, in contrast to the New Testament developments. In the Old Testament, we know that the spirit of God “came upon” Samson “in power so that he tore the lion apart with his bare hands.”⁹⁴ The Spirit of God was manifest in Samson’s great strength in response to his obedience to God. In the case of Saul, “the Spirit of God came upon him in power, and he burned with anger.”⁹⁵ The Holy Spirit

⁹¹ Mangis, *Signature Sins*, 23.

⁹² Jeremiah 17:9, NIV.

⁹³ Romans 12:2, emphasis mine.

⁹⁴ Judges 14:6, 19.

⁹⁵ 1 Samuel 11:6.

could also be removed from men like David who cried, “Do not cast me from your presence or take your Holy Spirit from me.”⁹⁶

The Spirit of God moved men to act on His behalf. The Holy Spirit also used the voice of men (e.g. the prophets) to reveal the will of God and His word, but these men were inspired and empowered by the Holy Spirit so that the words they spoke were clearly the Word of the Lord.⁹⁷ As we consider the subject of SA, the redemptive act of Jesus Christ reflected in the New Testament is effective in transforming mankind into His image, or His likeness.⁹⁸ Outward obedience is replaced with inward obedience of the heart. With the advent of the Holy Spirit, SA in the life of a born-again Christian is far from humanistic psychology where the desired change is a result of raw will-power, grit, and determination. Essentially, such thinking arouses the terms of the Old Law and the ensuing defeat and shame. Strauss adds, “When a man decides to live in the energy of the flesh he cuts the supply-line of God’s Grace.”⁹⁹ God’s grace is represented well in offering the Holy Spirit as a paraclete, or “*helper*” to mankind.¹⁰⁰ Jesus said, “But I tell you the truth, it is to your advantage that I am going away. For if I do not go away, the Advocate will not come to you, but if I go, I will send him to you.”¹⁰¹ As such, the

⁹⁶ Psalm 51:11.

⁹⁷ Nehemiah 9:20, 30; Isaiah 30:1-2; Zechariah 7:11-12.

⁹⁸ Romans 8:29.

⁹⁹ Strauss, *Devotional Studies in Galatians and Ephesians*, 76.

¹⁰⁰ John 15:26, NASB, emphasis mine.

¹⁰¹ John 16:7.

ministry of the Holy Spirit is strategically introduced into the emotional life of the believer to the degree of yieldedness.¹⁰²

The Apostle Paul helps describe the byproduct of the Holy Spirit in the heart of the believer in terms of emotions saying, “The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.”¹⁰³ Such fruit is possible because “those who belong to Christ Jesus have crucified the flesh with its passions and desires.”¹⁰⁴ It is critical to understand that this fruit is an “outward expression of inward life and power.”¹⁰⁵ Although the old nature has been eradicated, Strauss is quick to assert, “Christians are free, but Christian liberty does *not* mean exemption from *all* temptation. Our liberty in Christ is freedom to do *right*, not freedom to do what our *old nature* desires and dictates.”¹⁰⁶

Understanding the biological dictates of the flesh is critical in the life of a believer as EI insiders suggest that the “challenge of dealing effectively with emotions is critical

¹⁰² Colossians 3:15. Note: Emphasis of the fruit (peace) of the Holy Spirit “ruling in your hearts” is significant. Albert Barnes adds, “The meaning here is, that the peace which God gives to the soul is to be to us what the brabeutes, or governor at the games was to those who contended there. It is to preside over and govern the mind; to preserve every thing in its place; and to save it from tumult, disorder, and irregularity. The thought is a very beautiful one. The soul is liable to the agitations of passion and excitement - like an assembled multitude of men. It needs something to preside over it, and keep its various faculties in place and order; and nothing is so well fitted to do this as the calm peace which religion gives, a deep sense of the presence of God, the desire and the evidence of his friendship, the hope of his favor, and the belief that he has forgiven all our sins. The “peace of God” will thus calm down every agitated element of the soul; subdue the tumult of passion, and preserve the mind in healthful action and order - as a ruler sways and controls the passions of assembled multitudes of people.” Albert Barnes, “Commentary on Colossians 3:15” (1870) *StudyLight.Org*, accessed July 28, 2017, [//www.studylight.org/commentary/colossians/3-15.html](http://www.studylight.org/commentary/colossians/3-15.html).

¹⁰³ Galatians 5:22-23.

¹⁰⁴ Galatians 5:24.

¹⁰⁵ Strauss, *Devotional Studies in Galatians and Ephesians*, 87.

¹⁰⁶ Strauss, *Devotional Studies in Galatians and Ephesians*, 80, emphasis mine.

to the human condition because our brains are *hard-wired* to give emotions the upper hand.”¹⁰⁷ This distinction is often demonstrated in our court systems in homicide cases where the jury must adjudicate “crimes of passion,” committed in the “heat of passion” from those characterized as “premeditated,” or committed in “cold-blood.” “In some jurisdictions, a successful ‘crime of passion’ defense may result in a conviction for manslaughter or second-degree murder instead of first-degree murder, because a defendant cannot ordinarily be convicted of first degree murder unless the crime was premeditated.”¹⁰⁸ Again, Campbell and Bufford offer helpful clarification in this matter suggesting “secondary emotions involve conscious volitional actions and process [premeditated] which we are able to control.”¹⁰⁹ These involve deliberate action and thought with the intention to alter our behavior. This in contrast to the experiences of “primary emotions...often immediate and spontaneous, and something over which we have no direct control.”¹¹⁰

In the New Testament, emotions are essentially synonymous with “fruit,” or at least closely associated. It is understood that emotional expression changes, develops, and matures over time. Biblical SA for the Christian is summed-up in the last of the three Christian graces; faithfulness, gentleness, and self-control. Interestingly enough, Stott summarizes his findings, “The primary direction of ‘love, joy, peace’ is *Godward*, of

¹⁰⁷ Bradberry and Greaves, *Emotional Intelligence 2.0*, 6, emphasis mine.

¹⁰⁸ “Crime of Passion,” *Wikipedia*, accessed July 28, 2017, https://en.wikipedia.org/w/index.php?title=Crime_of_passion&oldid=790940629.

¹⁰⁹ Campbell and Bufford, “A Christian Perspective on Human Emotions.”

¹¹⁰ Campbell and Bufford, “A Christian Perspective on Human Emotions.”

‘patience, kindness, goodness’ *manward*, and of ‘faithfulness, gentleness and self-control’ *selfward*.”¹¹¹ Again, it is not difficult to exchange the term “selfward,” with self-knowledge, or self-awareness in keeping with the terminology more familiar to our discussion. In any event, this terminology seems to summarize the work of the Holy Spirit in the life of the believer with regard to emotions.

Scripture distinguishes the “natural” from the “spiritual” man.¹¹² The natural man may be defined as an individual who operates entirely upon human wisdom, fleshly desires, and emotions. As previously mentioned, because of a sinful heart, he is hardwired to produce “works of the flesh...which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, hatred variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings.”¹¹³ In stark contrast, the fruit of the spiritual man is “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.”¹¹⁴ A clear understanding of these “dashboard lights” is helpful to understand the condition of the heart. Paul’s remedy is that we “put off, as concerning the former conversation, the old man.”¹¹⁵ Again, this is not simply cognitive behavioral therapy, primarily because it is based upon the truth of God’s Word, not the wisdom of men. Biblical SA is not simply looking into the mirror, but responding

¹¹¹ John R. W. Stott, *Message of Galatians* (Downers Grove, IL: IVP, 1968), 148, emphasis mine.

¹¹² 1 Corinthians 2:14.

¹¹³ Galatians 5:19-20, KJV.

¹¹⁴ Galatians 5:22-23, KJV.

¹¹⁵ Ephesians 4:22-24, ESV.

to the symptoms of the heart often revealed through the conviction of the Holy Spirit, or in response to the harmful effects of sin in our lives, or ministry.

Accurate Self-assessment

Accurate Self-assessment (ASA) is defined as “a candid sense of our personal strengths and limits, a clear vision of where we need to improve, and the ability to learn from experience.”¹¹⁶ Scripture has much to offer with regard to these considerations. Perhaps a foundation could be built upon the concept of biblical humility in the life of a Christian leader. The Apostle Paul advised, “But in humility count others more significant than yourselves.”¹¹⁷ He then demonstrates the humility of Jesus toward His heavenly Father in service, even unto death. Humility should undergird all that we do as “unto the Lord.”¹¹⁸ In his writings, James admonishes the believer to “prove yourselves doers of the word, and not merely hearers who delude themselves.” Again, we see the potential for deception in the heart and mind of those who truly desire to serve the Lord. It is important to note that we never conquer the need for evaluating Emotional Self-awareness as our person and circumstances are undergoing constant change. Remember, the preceding verse describes a man looking into the mirror. The mirror represents a reflection of his character. Martin argues, “What is seen in a mirror is meant to lead to action, usually regarded as remedial.”¹¹⁹ If a blemish is found on the face, it is to be

¹¹⁶ Goleman, *Working with Emotional Intelligence*, 54.

¹¹⁷ Philippians 2:3-4, NASB.

¹¹⁸ Colossian 3:23-24.

¹¹⁹ Ralph P. Martin, *Word Biblical Commentary*, vol. 48, *James* (Waco, TX: Thomas Nelson, 1988), 50.

corrected; if on the other hand, the reflection of God's Word brings about an awareness of a blemish on the heart and soul, it should also be addressed.

Regardless of translation, "*prove yourselves* doers of the word,"¹²⁰ or, "*be* doers of the word,"¹²¹ both have a continuative sense: "Keep on striving to be doers of the Word." Adamson expounds, "The Word is the gospel as taught by Jesus, then practiced and proclaimed by his followers."¹²² This is evidence the Word has entered the heart and mind of the follower. The motivation for "doing" is from the heart, not the Old Testament law. Stephen Carter says the law has only two functions: It makes you do what you do not want to do, and it prevents you from doing what you want to do, and it prevents you from doing what you want to do."¹²³ The works of The Law, or religion are external and have no power to animate the heart.

Self-confidence

Self-confidence (SC) is identified as a healthy characteristic of ESA. Goleman defines this category as "the courage that comes from certainty about our capabilities, and the ability to learn from experiences."¹²⁴ Gaining a biblical perspective on this subject requires careful steps moving forward. The Word of God clearly states, "Trust in the

¹²⁰ James 1:22, NASB, emphasis mine.

¹²¹ James 1:22, NIV, KJV, HCS, emphasis mine.

¹²² James Adamson, *The Epistle of James* (Grand Rapids, MI: Eerdmans Pub Co, 1976), 82.

¹²³ David P. Nystrom, *James* (Grand Rapids, MI: Zondervan, 2011), accessed February 6, 2018, <http://webcache.googleusercontent.com/search?q=cache:J79GhNGexjsJ:www.csun.edu/~hfmgt001/honesty.doc+&cd=4&hl=en&ct=clnk&gl=us&client=firefox-b-1-ab>.

¹²⁴ Goleman, *Working with Emotional Intelligence*, 54.

LORD with *all* your heart and do not lean on your own understanding.”¹²⁵ Wisdom literature assures the believer, “For *the LORD will be your confidence* and will keep your foot from being caught.”¹²⁶ The Psalmist seemingly rejoices, not in SC, but in his Lord saying, “Some boast in chariots and some in horses, but we will boast in the name of the LORD, our God.”¹²⁷ The people realize, “He does not delight in the strength of the horse.”¹²⁸ Moreover, “He does not take pleasure in the legs of a man.”¹²⁹ Clearly, the message of the Bible is not that God’s people should not be confident. But that the confidence is to be based upon a reliable source. The bulk of the Old Testament is testimony of God’s people learning to trust in Him. The book of Hebrews offers a great index of these accounts through the life of Noah, Abraham, Sarah, Enoch, Joseph, Moses, Rahab, Joshua. The course of humanity was changed by these icons of the faith, based upon steadfast confidence in, and through the promise of God.¹³⁰

God will not share His glory with another, nor will He allow men to misplace their confidence in themselves and thereby glory in themselves. “I am the LORD, that is My name; I will not give My glory to another, nor My praise to graven images.”¹³¹ For those who seek their own glory and SC,

Thus says the LORD, “Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him

¹²⁵ Proverbs 3:5, NASB, emphasis mine.

¹²⁶ Proverbs 3:26, NASB, emphasis mine.

¹²⁷ Psalm 20:7, NASB.

¹²⁸ Psalm 147:10a, NASB

¹²⁹ Psalm 147:10b, NASB.

¹³⁰ Hebrews 11:1-40.

¹³¹ Isaiah 42:8, NASB.

who boasts boast of this, that he understands and knows Me, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the LORD.¹³²

What can a Christian leader, even a senior pastor be rightfully confident about regarding his person? Paul Tripp recaps, “The confidence, that inner sense of well-being and capability in ministry, is not untoward self-confidence but comes from a knowledge of whom I serve. He is my confidence and ability. He will not call me to a task without enabling me to do it.”¹³³

In conclusion, the biblical principles for self-awareness in the life of a Christian leader or pastor are many. It is critical to understand what emotions we feel, and why? It is also important to understand the links between these feelings and the thinking (known and unknown) hidden beneath the surface of the water (iceberg). Performance in ministry will likely be affected by this inward chatter, for the better, or worse. As we have discovered, many of the emotions produced are undergirded or guided by values and goals that must be carefully examined, through the penetrating lens of Scripture.

¹³² Jeremiah 9:23-24, NASB.

¹³³ Tripp, *Dangerous Calling*, 123.

CHAPTER THREE

LITERATURE REVIEW

Self-awareness

The primary purpose of this project is to offer a working foundation upon which to consider the merits, measurement, and potential of Emotional Intelligence (EI), with special emphasis on exploring the benefit of improved self-awareness (SA) in the life of a senior pastor (SP) toward improved ministerial success. Consequently, the purpose of this chapter is to explore the subject of Self-awareness (SA) from a more academic vantage point, but occasionally infuse Christian thinking and insight at strategic points in the discussion in the ongoing pursuit of clarity. The general structure is similar to chapter two in that it addresses the various categories within self-awareness (e.g., emotional awareness, accurate self-assessment, and self-confidence), within the realm of EI, but the focus is primarily from a more analytical or clinical approach. The task will be undertaken by identifying the historical development of SA, within the field of EI, as well as current thinking relative to the goals identified. Again, a healthy integrated approach between the secular and the sacred aspects of psychology are sought to discover practical truths in helping to preserve healthy senior pastors (SPs) in the lifelong performance of their duties. McMinn and Campbell offer two dimensions of Integrative Psychology (IP): *theological* and *theoretical*. They clarify the *theological* aspect to “mean that Christian psychotherapy must begin with a Christian view of persons. ... Christianity is the starting point.”¹ *Theoretical* integration involves a reference to “the general trend in the

¹ Mark R. McMinn and Clark D. Campbell, *Integrative Psychotherapy: Toward a Comprehensive Christian Approach* (Downers Grove, IL: IVP Academic, 2007), 15.

psychotherapy literature to find value in various theoretical approaches.”² The authors offer a helpful perspective in the well-worn cliché, ‘every road has two ditches,’ suggesting that “Much of life involves navigating between the boundaries on the right and the left, avoiding the extremes that render us irrelevant, fanatical, or irresponsible.”³ It is the goal of this work to keep the discussion in the middle of the road.

SPs are considered *leaders* in the church.⁴ Although some may argue about a chosen methodology or preference of leadership style, few would argue that a pastor is not a leader. This assumption is made at the outset as much of the material referenced is written for the sole purpose of developing *leaders* in their respective field of work. Daniel Goleman argues that Emotional Intelligence (EI) is significant in his article entitled, “*What Makes a Leader?*” in what Harvard Business Review (HBR) considers one of their ‘must reads’ for those tasked to lead.⁵ In his experience Goleman says, “I have found...the most effective leaders are alike in one crucial way; they all have a high degree of what has come to be known as *emotional intelligence*.”⁶ He adds, “Emotional intelligence is the sine qua non of leadership. Without it, a person can have the best training in the world, an incisive, analytical mind, and an endless supply of smart ideas, but he still won’t make a great leader.”⁷ In the foreword to *Emotional Intelligence 2.0*,

² McMinn and Campbell, *Integrative Psychotherapy*, 15.

³ McMinn and Campbell, *Integrative Psychotherapy*, 15.

⁴ Hebrews 13:17; 1 Timothy 5:17; Acts 20:28; 1 Peter 5:1-4; Philippians 1:1; Ephesians 4:11-12.

⁵ Harvard Business Review et al., *HBR’s 10 Must Reads on Leadership* (Boston, MA: Harvard Business Review Press, 2011).

⁶ *HBR’s 10 Must Reads on Leadership*, 1.

⁷ *HBR’s 10 Must Reads on Leadership*, 1.

Patrick Lencioni writes, “We observe supposedly brilliant and well-educated people struggle, while others with fewer obvious skills or attributes flourish.”⁸ The very idea that he wrote the forward was evidence of his support for the potential of answers in the study of EI. Although Intelligence Quotient (IQ) has been considered a strong indicator of success in recent history, the significance of Emotional Quotient (EQ) is beginning to cause organizations to rethink their approach. In *Working with Emotional Intelligence*, Goleman reveals, “IQ alone explains surprisingly little of achievement at work or in life.”⁹ He clarifies, “The highest estimate of how much difference IQ accounts for [toward success] is about 25 percent,” concluding, “this means that IQ alone at best leaves 75 percent of job success unexplained.”¹⁰

However, with all the hype of EI swirling about within the mainstream, Lencioni, in his foreword to *Emotional Intelligence 2.0*, muses, “I think the reason for this gap between the popularity of emotional intelligence as a concept and its application as a concept and its application in society is twofold. First, people just don’t understand it. Second, they don’t see it as something that can be improved.”¹¹ Hence, the purpose of this research is to explore the concept, application, and seek to encourage pastors to consider the personal benefit to their ministry. A historical survey of EI may prove helpful moving forward.

⁸ Travis Bradberry and Jean Greaves, *Emotional Intelligence 2.0* (San Diego, CA: TalentSmart, 2009), xv.

⁹ Daniel Goleman, *Working with Emotional Intelligence* (New York, NY: Bantam Books, 1998), 19.

¹⁰ Goleman, *Working with Emotional Intelligence*, 19.

¹¹ Bradberry and Greaves, *Emotional Intelligence 2.0*, xvi.

The first use of the term “emotional intelligence” seems to have occurred in 1964 in a paper written by Michael Beldoch.¹² In 1983, Howard Gardner picked up on this theme in *Frames of Mind: The Theory of Multiple Intelligences* which introduced the idea that traditional types of intelligence, such as IQ, fail to fully explain cognitive ability.¹³ He introduced the idea of multiple intelligences which included both *interpersonal intelligence* (the capacity to understand the intentions, motivations and desires of other people) and *intrapersonal intelligence* (the capacity to understand oneself, to appreciate one's feelings, fears, and motivations).¹⁴ The term subsequently appeared in Wayne Payne's doctoral thesis, *A Study of Emotion: Developing Emotional Intelligence* from 1985.¹⁵ In 1989 Peter Salovey and John Mayer developed a model describing EI and published *Emotional Intelligence*.¹⁶ However, it was not until the publication of Goleman's book: *Emotional Intelligence – Why it can matter more than IQ*¹⁷ in 1995 that EI became such a widely popular concept. Salovey and Mayer defined EI utilizing an *Ability* model, in terms of “being able to monitor and regulate one's own and others’

¹² Rasmus Rebane, “The Communication of Emotional Meaning,” *Soul Searching or Just Looking for Fights*, July 2012, accessed September 8, 2017, <http://jeesusjalutasallveelaeval.blogspot.com/2012/07/communication-of-emotional-meaning.html>.

¹³ Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences*, 3rd ed. (New York, NY: Basic Books, 2011).

¹⁴ Mark Smith, “Howard Gardner, Multiple Intelligences and Education,” *The Encyclopedia of Informal Education*, 2008, accessed September 8, 2017, <http://infed.org/mobi/howard-gardner-multiple-intelligences-and-education/>.

¹⁵ Wayne Leon Payne, “A Study of Emotion: Developing Emotional Intelligence; Self-Integration; Relating to Fear, Pain and Desire” (PhD diss., The Union for Experimenting Colleges and Universities, 1985).

¹⁶ Peter Salovey and John D. Mayer, “Emotional intelligence,” *Imagination, Cognition, and Personality* 9, no. 3 (1990): 185–211.

¹⁷ Daniel Goleman, *Emotional Intelligence: Why It Can Matter More Than IQ*, 10th Anniversary ed. (New York, NY: Bantam Books, 2005).

feelings, and to use feelings to guide thought and action.” Goleman focused on EI as “a wide array of competencies and skills that drive leadership performance,” in his adaptation of what is now referred to as the *Mixed* model.¹⁸ In other words, Goleman, perceives EI as a mixed intelligence involving cognitive ability and personality aspects. Goleman’s model has been espoused for the purposes of this work. His working definition of EI is “the capacity for recognizing our own feelings and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships.”¹⁹ In *Modern Psychotherapies*, authors Jones and Butman contend, “The role of ‘emotional intelligence’ and appropriate emotional regulation in psychological health is a worthy goal and a much-needed perspective for holistic Christian living.”²⁰ Specifically, “few areas cause Christian clients [counseling] greater distress, confusion, shame, and helplessness than determining the role emotions should play in the life of the believer.”²¹ As such, the EI *Mixed* model includes: *Self-Awareness*; *Self-Regulation*; *Motivation*; *Empathy*; and *Social Skills*.²² Again, the focus of this work will build upon the foundational facets of Self-awareness for the purpose of offering SPs assistance in preserving healthy long-term ministries. At times, the term Emotional *Quotient*, or EQ will be referenced interchangeably with Emotional *Intelligence*, or EI, as both convey a

¹⁸ Goleman, *Working with Emotional Intelligence*, 318.

¹⁹ Goleman, *Working with Emotional Intelligence*, 317.

²⁰ Stanton L. Jones and Richard E. Butman, *Modern Psychotherapies: A Comprehensive Christian Appraisal* (Downers Grove, IL: IVP Academic, 2011), 329.

²¹ Jones and Butman, *Modern Psychotherapies*, 329.

²² Goleman, *Working with Emotional Intelligence*, 318.

measurement of emotional intelligence. EQ will often be referenced in earlier stages of development as EI is seemingly the favored description in recent years.

Criticism of EI

Despite the extensive amount of EI research conducted over the last decade, the subject is not without controversy. An article by Cary Cherniss and Melissa Extein of the Graduate School of Applied and Professional Psychology at Rutgers University, by Roger Weissberg in the department of psychology at the University of Illinois at Chicago, and Goleman himself entitled, “*Emotional Intelligence: What does the Research Really Indicate,*” was published in the journal *Educational Psychologist*²³ in response to critics. Written primarily in response to an educational psychologist, Linda Waterhouse, who argued: 1) EI cannot be a valid concept because there are many different constructs; 2) EI is no different from personality or IQ; 3) Real-world success has not been validated using EI; and, 4) Brain research does not support the construct.²⁴ Each of which were summarily refuted in the aforementioned journal article, respectively: 1) There are many competing constructs of IQ, and always have been. This simply indicates the concept is robust; 2) The preponderance of published studies indicates that EI represents abilities that are distinct from the “Big Five” personality traits; 3) Mounting evidence in a range of work settings show a strong link between EI and performance outcomes; and, 4) The neural substrates of EI dimensions set them apart from those for IQ.²⁵ Although some of

²³ Daniel Goleman, “Emotional Intelligence: What Does the Research Really Indicate,” *Educational Psychologist* 41, no. 4 (2006): 239-245.

²⁴ Daniel Goleman, “Cluing in the Critics,” *Daniel Goleman*, December 18, 2006, accessed September 10, 2017, <http://www.danielgoleman.info/cluing-in-the-critics/>.

²⁵ Daniel Goleman, “Cluing in the Critics.”

these points may be touched upon, it is not the intention of this work to prove or disprove the validity of these concerns, but simply to inform the reader of ongoing arguments to be addressed by subject matter experts.

Aside from the technical aspects, John Edmiston points-out several failures within the secular EI models in his book *Biblical EQ*.²⁶ He argues, “They [EQ models] have a philosophical underpinning that has no definite direction. There is nothing intrinsic to the theory that tells them what to aim for when helping a person achieve a higher level of emotional intelligence.”²⁷ Edmiston continues, “Much of the work of Goleman and others involves a model steeped in a medical and neurological framework that sees our response as entirely conditioned by biology, genetics, and environment.”²⁸ “Thirdly,” he argues, as a Christian, “prayer and spiritual disciplines are marginalized in the literature despite their utility.”²⁹ Each of the arguments held by Edmiston are reasonable to consider and will be contemplated to a limited degree throughout the balance of the chapter. He too is a practitioner of IP as he questions the reader, “Should we then throw out their work entirely?” He responds, “Not at all. Truth is truth and measurements are measurements.”³⁰ Hence, what truths can be discovered from the various categories of SA that may be of benefit to leaders within the church, specifically SPs?

²⁶ John Edmiston, *Biblical EQ: A Christian Handbook for Emotional Transformation*, 2001, accessed September 14, 2017, http://biblicaleq.com/Biblical_EQ.pdf.

²⁷ Edmiston, *Biblical EQ*, 7.

²⁸ Edmiston, *Biblical EQ*, 7.

²⁹ Edmiston, *Biblical EQ*, 7.

³⁰ Edmiston, *Biblical EQ*, 7.

Defining Self-awareness

Self-awareness (SA) is defined by psychologist Daniel Goleman as “the ability to recognize and understand your moods, emotions, and drives, as well as their effect on others.”³¹ SA is the basis, or foundation for the other components of EI. As such, Griffin and Moorhead argue that SA “refers to a person’s capacity for being aware of how they are feeling. In general, more self-awareness allows a person to more effectively guide their own lives and behavior.”³² It is understood that we are not born with SA, however, “researchers have demonstrated that the awareness of ourselves begins to emerge at around one year of age and becomes much more developed by 18 months of age.”³³ It is important to distinguish SA from self-consciousness as people can “become overly self-aware” and veer into a heightened state of SA with disruptive feelings of awkwardness and nervousness.³⁴ Bradberry and Greaves offer a practical definition of SA as “your ability to accurately perceive your own emotions in the moment and understand your tendencies across situations.”³⁵ In short, what makes you tick? What patterns can be observed in response to recurring circumstances? In what situations is failure frequently experienced? The identification of these areas can be difficult. This is especially important in the life of a SP as he is challenged in each of these areas daily. Recognizing

³¹ *HBR’s 10 Must Reads on Leadership*, 4.

³² R. W. Griffin and G. Moorhead, *Organizational Behavior*, 9th ed. (Mason, OH: South-Western College Pub, 2009), 65.

³³ Kendra Cherry, “What Is Self-Awareness?” July 27, 2017, accessed August 26, 2017, <https://www.verywell.com/what-is-self-awareness-2795023>.

³⁴ Cherry, “What Is Self-Awareness?”

³⁵ Bradberry and Greaves, *Emotional Intelligence 2.0*, 24.

one's emotions (much less others), knowing personal strengths and weaknesses, while maintaining realistic expectations of self and others is critical to pastoral health. After many years consulting with churches (often in conflict), Roy Oswald has concluded that EI is "all about relationships...and it is the most powerful tool that exists to help church leaders enhance their relational skills."³⁶

Although there are differing models of EI, Oswald and Jacobson observe that "every model of emotional intelligence begins with the need for self-awareness."³⁷ Beyond this, Philippe Rochat, Professor of Psychology at Emory University states that SA is "arguably the most fundamental issue in psychology, from both a developmental and an evolutionary perspective."³⁸ Although a Christian perspective would be less inclined to adopt the implications of an 'evolutionary perspective,' we would certainly agree to the ongoing development of the individual throughout life. For instance, Erikson's psychoanalytic theory of psychosocial development comprises eight stages from infancy to adulthood that offer both positive and negative outcomes in personality development that are worth careful consideration.³⁹ This model is particularly helpful in pondering our thoughts and motives at various stages of our life and seem to have discovered both timeless and universal truths. Jones and Butman agree with Edmiston and are less optimistic about the actual outcome of such models stating, "*Experiential*

³⁶ Roy M. Oswald and Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Lanham, MD: Rowman & Littlefield Publishers, 2015), 1.

³⁷ Oswald and Jacobson, *The Emotional Intelligence of Jesus*, 4.

³⁸ Philippe Rochat, "Five Levels of Self-Awareness as They Unfold Early in Life," *Consciousness and Cognition* 12, no. 4 (December 2003): 717–731.

³⁹ Saul McLeod, "Erikson's Psychosocial Stages of Development," *Simply Psychology*, last modified 2017, accessed September 9, 2017, <https://www.simplypsychology.org/Erik-Erikson.html>.

therapies are far less clear on how greater self-awareness in the present moment will translate into a responsible and well-formulated interpersonal ethic.”⁴⁰ How are we to understand experiential therapies in the life of a Christian leader?

EI and the Brain

A basic understanding of the neurobiological aspects of EI is critical to gaining a broader perspective on the inner-workings of the body in processing outside stimuli, resulting in a plethora of emotions. Although Edmiston levels a critique of secular EQ models by Goleman and others as built upon a framework “entirely conditioned by biology, genetics and environment,”⁴¹ he does not deny the role of an “incredibly complex series of physical correlates that include hormones flooding our system, changes in blood supply,...neurons firing and neural pathways...in the brain.”⁴² The body is indeed a complex system that responds to internal and external stimuli. As such, there are critical components within the body which facilitate an emotional response. It is important to understand the structure and function of this system in order to appreciate the natural tendencies, and challenges of making sound decisions. The greatest challenge of making intelligent decisions in response to our emotions has everything to do with the design. “The daily challenge of dealing effectively with emotions is critical to the human conditions because our brains are hard-wired to give emotions the upper hand.”⁴³

⁴⁰ Jones and Butman, *Modern Psychotherapies*, 317.

⁴¹ Edmiston, *Biblical EQ*, 7.

⁴² Edmiston, *Biblical EQ*, 98.

⁴³ Bradberry and Greaves, *Emotional Intelligence 2.0*, 6.

Assuming an evolutionary position, Goleman suggests, “The brain areas involved in gut feelings are far more ancient than the thin layers of the neocortex, the centers for rational thought that enfold the very top of the brain.”⁴⁴ In general, “Everything you see, smell, hear, taste, and touch travels through your body in the form of electric signals...passing from cell to cell until they reach their ultimate destination, your brain.”⁴⁵ However, before these signals reach “the place where rational, logical thinking takes place,” they “pass through your limbic system along the way – the place where emotions are produced.”⁴⁶ Within the limbic system, the amygdala “stores every frightening experience we have ever had. When the amygdala senses something similar happening to us, it alerts us to the possibility of fight, flight, or freeze.”⁴⁷ This priority of thought process enables a quick response to avoid being struck by a car, or other life-threatening circumstances. The “rational area of your brain (the front of your brain) can’t stop the emotion ‘felt’ by your limbic system, but the two areas do influence each other and maintain constant communication. ... This communication between your emotional and rational ‘brains’ is the physical source of emotional intelligence.”⁴⁸ As such, the prefrontal area of the brain is able to veto an emotional impulse and thus ensure a more effective response.”⁴⁹ Research through the Six Seconds Organization helps to clarify bodily activity in scientific detail during times of fight, flight, or freeze:

⁴⁴ Goleman, *Working with Emotional Intelligence*, 51.

⁴⁵ Bradberry and Greaves, *Emotional Intelligence 2.0*, 6.

⁴⁶ Bradberry and Greaves, *Emotional Intelligence 2.0*, 6.

⁴⁷ Oswald and Jacobson, *The Emotional Intelligence of Jesus*, 4.

⁴⁸ Bradberry and Greaves, *Emotional Intelligence 2.0*, 7.

⁴⁹ Oswald and Jacobson, *The Emotional Intelligence of Jesus*, 5.

Emotions are neurohormones; chains of amino acids that flow through the brain and body carrying messages. Produced primarily in the hypothalamus, these chemicals affect literally every living cell in our bodies serving as part of our master-regulatory function. Each “burst” of these chemicals, from the time they’re produced, to the time they’re completely broken down and absorbed, last 4-7 seconds. Thus, if we miss the opportunity of those six seconds, we miss the wisdom and energy the feelings offer; also, if we’re feeling something for longer than six seconds, we are – at some level – choosing to recreate and refuel those feelings.⁵⁰

In summary, the sophisticated neurobiological system in place has the capacity to adapt and learn from our experiences. This potential is found primarily in the role of the amygdala and its ability to accumulate and recall emotions from the many experiences of life. Goleman explains, “The classic term for this strengthening of our guiding sensibility is *wisdom*. And, as we shall see, people who ignore or discount messages [emotional] from this repository of life’s wisdom do so at their peril.”⁵¹ Perhaps there is a practical application from the words of Job, who said, “Wisdom is with aged men, with long life is understanding.”⁵²

EI as Experiential Psychotherapy (EP)

Broadly speaking, EI is part of what is categorized as *experiential therapy*. Jones and Butman include EI in what they consider to be “three of the more widely utilized experiential psychotherapies.”⁵³ Whereas *Existential* psychotherapy holds that one makes and changes oneself in present living, *Experiential* psychotherapy works with immediate

⁵⁰ *Six Seconds*, “Why ‘Six Seconds’ - About Our Intriguing Name,” February 5, 2004, accessed September 14, 2017, <http://www.6seconds.org/2004/02/05/why-six-seconds-about-our-intriguing-name/>.

⁵¹ Goleman, *Working with Emotional Intelligence*, 51.

⁵² Job 12:12, NASB.

⁵³ Jones and Butman, *Modern Psychotherapies*, 293.

concreteness. A limited commentary on the three schools of Viennese psychotherapy of necessity would include Sigmund Freud, who “supposed that the key to man’s existence (existentialism) is the will to pleasure.”⁵⁴ Alfred Adler took Freud’s model beyond human libido, and “emphasized the ego – the effort of man to attain superiority.”⁵⁵ While Freud’s view was the will to *pleasure*, and Adler’s will to *power*, Viktor Frankl’s opted for “a will to *meaning*.”⁵⁶ On the other hand, in keeping with the tenants of *experiential* psychotherapy, Eugene Gendlin proposed that *existence is bodily felt*.⁵⁷ One’s sense of immediate experiencing is not emotion, words, muscle movements, but a direct *feel* of the complexity of situations and difficulties.⁵⁸ This work is written by a practitioner in ministry (DMin), and is therefore drawn to the more concrete things in life that can be seen, heard, touched, or tasted; rather than abstract possibilities or principles routinely addressed in PhD level work. Hence, this working preference is consistent with the general principles associated with EP. Butman and Jones “propose that careful, reflective use of contemporary *experiential* approaches to psychotherapy can be beneficial for many Christian clients to assist them in improving their *emotional intelligence*, an undisputedly integral component of personal, spiritual, and relational health.”⁵⁹ In recent

⁵⁴ Morris Inch, *Psychology in the Psalms* (Waco, TX: Word Books, 1970), 18.

⁵⁵ Inch, *Psychology in the Psalms*, 19.

⁵⁶ Inch, *Psychology in the Psalms*, 19.

⁵⁷ Eugene T. Gendlin, *Focusing-Oriented Psychotherapy: A Manual of the Experiential Method* (New York, NY: Guilford Press, 1998).

⁵⁸ Eugene T. Gendlin, “Experiential Psychotherapy,” in R. Corsini, *Current Psychotherapies* (Itasca, IL: Peacock Press, 1973), accessed September 14, 2017, www.focusing.org/gendlin/docs/gol_2029.html, emphasis mine.

⁵⁹ Jones and Butman, *Modern Psychotherapies*, 293, emphasis mine.

years, Gendlin has advanced his research into what he has now branded as *Focusing*,⁶⁰ defined as:

The capacity to look within and list the problems that bother you one by one. It is similar to writing a shopping list. When you evaluate the list later, RI [Rational Intelligence], your common sense, takes charge, differentiating the facts from your emotional responses. *Self awareness* is the skill of consciously identifying your emotional outbursts. You gradually become familiar with the viewpoints of each of the numerous intelligences, which operate in parallel within your mind. In the process, *self awareness* isolates RI, your common sense, and frees it from emotional turmoil.⁶¹

Gendlin's work is impressive and relevant to the overall purposes of this research in increasing our understanding of SA. His related body of work certainly deserves more thought and consideration moving forward in identifying helpful resources to those in pastoral leadership as he carefully integrates emotions with cognitive processes and surprisingly, recognizes the significance of distinguishing the human soul⁶² from animal instincts within.

Emotionally focused therapy (EFT) is an integrative, experiential approach to individual and couple's treatment prioritizing the role of emotions in psychotherapy wherein the effort is "emotionally focused as the therapist helps clients attend to their moment-by-moment emotional experience."⁶³ In emotion-focused-therapy, clients are encouraged to process previously denied and disallowed emotions in session to

⁶⁰ "Eugene Gendlin - Focusing," *Effective Mind Control*, last modified December 31, 2013, accessed February 10, 2018, www.effective-mind-control.com/eugene-gendlin-focusing.html.

⁶¹ "Eugene Gendlin - Focusing," *emphasis mine*.

⁶² NOTE: Gendlin defines the soul as "the most advanced intelligence within his nervous system. You know your soul as your "inner self." It is the deepest wisdom within you. These are not mystic concepts. Pattern recognition enables different regions within your brain to be both independent and cooperative" ("Eugene Gendlin – Focusing").

⁶³ Jones and Butman, *Modern Psychotherapies*, 294, *emphasis mine*.

reorganize their understanding of self and the world, taking into account the important internal resource of their emotion.⁶⁴ If regularly scheduled sessions were to become part of a SPs ongoing soul-care, such a concept could prove beneficial in the preemptive identification of wayward emotions, and the cause.

In summary, Butman and Jones agree that helpful research along these lines is available to the Christian community and should be carefully evaluated for efficacy. As such, they find “experiential psychologists see themselves as playing an important role in the continued ‘humanizing’ of psychology.”⁶⁵ Clearly, the precepts and benefit of IP will need to continually be promoted in ever expanding Christian circles to be of benefit. Speaking on behalf of those practicing within Christian community they admit, “We have overlooked a number of well-researched, clinically sophisticated approaches to helping clients make sense of their emotional experience, which may be less antithetical to a Christian worldview than their historical counterparts.”⁶⁶ At the same time, it is critical to note that the cognitive processes within us must be addressed as well as the emotional signals. It is entirely possible to have internal conflict between the heart and mind with regard to decision-making. This leads the discussion into the area of cognitive therapy.

Role of Cognitive Therapy

Although much needed attention has been given to the role of emotions, it is critical to integrate the cognitive, or rational thinking of the individual in forming a

⁶⁴ Jones and Butman, *Modern Psychotherapies*, 312.

⁶⁵ Jones and Butman, *Modern Psychotherapies*, 292.

⁶⁶ Jones and Butman, *Modern Psychotherapies*, 293.

balanced understanding of SA. McMinn and Campbell divide cognitive therapy into two broad categories: *Semantic Cognitive Therapies* (SCT) and *Constructivist Cognitive Therapies* (CCT).⁶⁷ Whereas SCT “focus on the words we use to talk to ourselves and on how we can change our self-talk to feel better.”⁶⁸ We often refer to this as inner-chatter. CCT goes beyond our internal chatter and “consider the ways we construct our experience of reality – how we shape the direction of our lives with values, assumptions and beliefs, and actively interpret life’s events.”⁶⁹ Essentially, feelings (whether positive or negative) are naturally linked with the outside stimuli in our lives. The feeling associated with a speeding ticket is vastly different from the feelings associated with a much-anticipated gift from a friend. At the same time, we are aware of those who have become victims of their circumstances which seem to drive their mindset, or mood. McMinn and Campbell observe, “People often attribute moods to the circumstances of life rather than exercising some control over their feelings.”⁷⁰ Basically certain events in life result in feelings, whether good, or bad. As previously discovered, “Since our brains are wired to make us emotional creatures, your first reaction to an event is *always* going to be an emotional one. You have no control over this part of the process.”⁷¹ Therefore, cognitive therapy is focused primarily with the intermediary process of thoughts during the course of the situation, or circumstances.

⁶⁷ McMinn and Campbell, *Integrative Psychotherapy*, 79.

⁶⁸ McMinn and Campbell, *Integrative Psychotherapy*, 79.

⁶⁹ McMinn and Campbell, *Integrative Psychotherapy*, 79.

⁷⁰ McMinn and Campbell, *Integrative Psychotherapy*, 79.

⁷¹ Bradberry and Greaves, *Emotional Intelligence 2.0*, 16, emphasis mine.

Once again, Edmiston's cognitive model, if you will, inserts "personal belief" (faith) into the equation between "perception" and "internal emotion."⁷² He adds, "The Holy Spirit writes the law of God on our minds and hearts and forms our beliefs within us as our Teacher."⁷³ In this model, *personal belief* is the opportunity for distinctively Christian values to be weighed in the decision-making process, which has the potential to influence or produce the appropriate *internal emotion*.

Albert Ellis, founder of Rational Emotive Behavior Therapy (REBT) would certainly agree with Edmiston in principle and made significant contributions in cognitive therapy as he sought to further clarify the thought processes leading to emotions. Ellis claimed,

[My approach to] therapy significantly differs from most other forms of therapy in that it clearly distinguishes between healthy negative emotions when something goes wrong in your life (such as sorrow, regret, frustration, and annoyance) and unhealthy negative emotions (such as panic, depression, rage, feelings of worthlessness, and self-pity) when similar things go wrong.⁷⁴

Ellis further challenged emotional responses to events by categorizing them as either rational beliefs (RBs), or irrational beliefs (IBs).⁷⁵ By his definition RBs were helpful and tend to make you effective and productive, while IBs make you feel emotionally disturbed and very likely will sabotage your consequences.⁷⁶ Again, in many

⁷² Edmiston, *Biblical EQ*, 27.

⁷³ Edmiston, *Biblical EQ*, 27. See John 6:45; 14:26; 1 Corinthians 2:9-16; Ephesians 4:21; 1 Thessalonians 4:9; 1 John 2:20, 27.

⁷⁴ Albert Ellis, *How to Control Your Anxiety Before it Controls You* (New York, NY: Kensington Publishing Corp, 2016), 22.

⁷⁵ Ellis, *How to Control Your Anxiety*, 35.

⁷⁶ Ellis, *How to Control Your Anxiety*, 35.

of the models addressed, core values, principles, and beliefs play a critical role in our emotional response.

In his best-selling book, *Working with Emotional Intelligence*, Goleman identifies three emotional competencies that are foundational to SA: emotional awareness, accurate self-assessment, and self-confidence.⁷⁷ Each of these will be described briefly in the following sections.

Emotional Awareness (EA)

Goleman defines EA as “the recognition of how our emotions affect our performance, and the ability to use our values to guide decision making.”⁷⁸ Despite the growing focus on EQ, Bradberry and Greaves contend that “only 36 percent of the people we tested are able to accurately identify their emotions as they happen.”⁷⁹ This would suggest that often, we are controlled by our emotions and unskilled at the identification and benefit of such resources. The reality of the matter is that there are emotions constantly pulsating within us in response to our inward thoughts and outward interactions with others. Consequently, EI “starts with attunement to the stream of feeling that is a constant presence in all of us and with a recognition of how these emotions shape what we perceive, think, and do.”⁸⁰

⁷⁷ Goleman, *Working with Emotional Intelligence*, 54.

⁷⁸ Goleman, *Working with Emotional Intelligence*, 54.

⁷⁹ Bradberry and Greaves, *Emotional Intelligence 2.0*, 13.

⁸⁰ Goleman, *Working with Emotional Intelligence*, 55.

A particularly helpful model by Steve Heins suggests there are various levels of EA: 1) *Knowing* the feeling is present; 2) *Acknowledging* the feeling; 3) *Identifying* the feeling; 4) *Accepting* the feeling; 5) *Reflecting* on the feeling; and finally, 6) *Forecasting* feelings.⁸¹ Neither Mayer nor Goleman have addressed the matter of *forecasting* feelings but it would seem to be a predictable outcome. Once again, Edmiston offers a fascinating model that categorizes the various human emotions into three branches: 1) Holy emotions; 2) Human emotions; and 3) Fleshly emotions.⁸² In order to further elaborate on his helpful model, liberty has been taken to translate these into more tangible terms. *Holy*, or spiritual emotions are those experienced by God, such as compassion, joy, worship, or adoration. *Human*, or natural emotions are neither ‘right’ or ‘wrong,’ but express grief, pain, fear, abandonment, sadness, or sorrow. *Fleshly*, or carnal emotions are considered destructive and include toxic emotions such as malice, envy, sensuality, bitterness and lust. Edmiston’s original classification of emotions is intended to suggest that “all emotions are not equal. Some are of much higher value than others and some emotions and impulses are positively wrong.”⁸³ Edmiston introduces the work of the Holy Spirit into the equation of maintaining EI suggesting “the Holy Spirit rejoices and assists us when we engage in holy responses. He produces them within us so they can justly be called ‘the fruit of the Spirit.’”⁸⁴

⁸¹ EQI.org, “Emotional Awareness,” accessed September 14, 2017, <http://eqi.org/aware.htm#Levels%20of%20Emotional%20Awareness>, *emphasis mine*.

⁸² Edmiston, *Biblical EQ*, 9.

⁸³ Edmiston, *Biblical EQ*, 9.

⁸⁴ Edmiston, *Biblical EQ*, 10.

Accurate Self-assessment

Goleman defines accurate self-assessment (ASA) as “a candid sense of our personal strengths and limits, a clear vision of where we need to improve, and the ability to learn from experience.”⁸⁵ A barrier to increased levels of SA can be a denial, or avoidance altogether of thinking about ourselves. Such areas are frequently referred to as ‘blind spots’⁸⁶ (see Johari’s Window). After interviewing hundreds of managers from twelve different organization, Goleman concluded, “It’s not that star performers have no limits on their abilities, but that they are *aware* of their limits – and so they know where they need to improve, or they know to work with someone else who has a strength they lack.”⁸⁷ People often choose to stuff feelings, or numb them through different means. In order to address such feelings, Bradberry and Greaves suggest that people “lean into your discomfort.”⁸⁸ An obstacle to SA, and ASA is the “tendency to avoid the discomfort that comes from seeing yourself as you really are. Things you do not think about are off your radar for a reason: they can sting when they surface.”⁸⁹

We live in a society where people ‘mask’ many of these feelings through self-medication, or meds prescribed by therapists. In *Anatomy of an Epidemic*,⁹⁰ Robert

⁸⁵ Goleman, *Working with Emotional Intelligence*, 54.

⁸⁶ Robert Kaplan has identified some of the more common, and costly blind spots from a study of forty-two otherwise highly successful executives: Blind ambition, Unrealistic goals, Relentless striving, Drives others, Power hungry, Insatiable need for recognition, Preoccupation with appearances, Need to seem perfect. Bob Kaplan, Wilfred Drath, and Joan R. Kofodimos, *Beyond Ambition: How Driven Managers Can Lead Better and Live Better* (San Francisco: Jossey-Bass, 1991).

⁸⁷ Goleman, *Working with Emotional Intelligence*, 64.

⁸⁸ Bradberry and Greaves, *Emotional Intelligence 2.0*, 68.

⁸⁹ Bradberry and Greaves, *Emotional Intelligence 2.0*, 68.

⁹⁰ Robert Whitaker, *Anatomy of an Epidemic: Magic Bullets, Psychiatric Drugs, and the Astonishing Rise of Mental Illness in America* (New York, NY: Broadway Books, 2011).

Whitaker makes a compelling case for what he describes as an epidemic of disabling mental illness that is sweeping across our country. It is the personal view of the writer that much of this results from people ‘masking’ unpleasant feelings (mostly through antipsychotic medications) about themselves, rather than facing them head-on. Others would agree that ASA is hardly about avoiding a feeling, but “your goal should be to move toward the emotion, into it, and eventually through it.”⁹¹ Taking the time to understand personal strengths and weaknesses through the proper interpretation of our emotions is a worthwhile task. As a counselor, Dr. Bob Maris makes a case for “recognizing what motivates you and what drains you can enable you to choose healthy ways to find inspiration and energy for full life and service.”⁹²

Self-confidence

Goleman defines self-confidence (SC) as “the courage that comes from certainty about our capabilities, values, and goals.”⁹³ It has been summarized as “a basic belief that we can do what is needed to produce the desired outcome.”⁹⁴ The absence of SC expresses itself with feelings of “helplessness, powerlessness, and crippling self-doubt.”⁹⁵ In leadership SC, or the lack thereof, can have significant effects upon those who follow. “Your outpouring of emotions is like stones that send ripples through the people in your

⁹¹ Bradberry and Greaves, *Emotional Intelligence 2.0*, 68.

⁹² Robert S. Maris and Anna Maris Kirkes, *Freed to be Me: A Servant by Design* (Hot Springs Village, AR: Transpersonal Technologies, L.L.C., 2014), 19.

⁹³ Goleman, *Working with Emotional Intelligence*, 54.

⁹⁴ Emily A. Sterrett, “The Role of Self-Confidence in Emotional Intelligence,” 2014, accessed September 15, 2017, <http://www.hrdpress.com/site/html/includes/items/RSCEI.html>.

⁹⁵ Goleman, *Working with Emotional Intelligence*, 69.

life.”⁹⁶ SC can be used strategically to overcome inevitable obstacles and accomplish the goals ahead. At the same time, SC “must be aligned with reality. For this reason a lack of self-awareness is an obstacle to realistic self-confidence”⁹⁷ Again, as discussed in chapter 2, this can be a difficult area for pastors to navigate. It was determined that a ‘sense of calling’ was most effective in the area of maintaining a healthy level of SC.

Tools for Measurement

Personality Assessment

As previously indicated, Goleman’s perception of EI as a mixed intelligence involves not only the cognitive abilities, but personality aspects as well.⁹⁸ For this reason, it would prove beneficial for those seeking to improve SA to interact with tools designed to help identify personality traits, or tendencies. In *Freed to be Me*, authors Maris and Kirkes suggest, “Identifying the design of your individual personality allows you to predict what needs you might feel more keenly and offer some ideas about why these needs surface when they do.”⁹⁹ Maris offers assistance through *Servants by Design*, to help people “appreciate and employ the God-given gifts of their own unique design to accomplish His purposes and live fulfilling and abundant lives.”¹⁰⁰ General insight can be gained in taking the Myers-Briggs Type Indicator (MBTI) as an introspective self-report.

⁹⁶ Bradberry and Greaves, *Emotional Intelligence 2.0*, 66.

⁹⁷ Goleman, *Working with Emotional Intelligence*, 69.

⁹⁸ Goleman, *Working with Emotional Intelligence*, 318.

⁹⁹ Maris and Kirkes, *Freed to be Me*, 19.

¹⁰⁰ “Welcome to Servants By Design,” *Servants by Design*, accessed September 14, 2017, <http://www.servantsbydesign.com/html/About.asp>.

The essence of the MBTI theory is that much seemingly random variation in behavior is actually quite orderly and consistent, due to basic differences in the ways individuals prefer to use their perception and judgment.¹⁰¹ Again, the ability to anticipate, predict, or forecast behavior can prove beneficial.

Although there are mixed feelings about the use of the Enneagram model, the author has carefully reviewed Rohr and Ebert's work, *The Enneagram: A Christian Perspective*,¹⁰² and found it rather compelling. At the outset, the authors confess, "As a mirror of the soul the Enneagram remains a tool that can be laid aside at any time. The Enneagram is not *the* answer, but one signpost among many."¹⁰³ Although the Enneagram is also a cognitive model, the insight offers the reader some level of predictability, based upon personality profiles. Again, the authors attempt to validate the potential of the tool stating, "The enneagram can help us to purify our self-perception, to become unsparingly honest toward ourselves, and to discern better and better when we are hearing only our own inner voices and impressions."¹⁰⁴ There is much to be considered in judicious use of this model in the overall goal of achieving improved SA.

Johari's Window

Johari's Window was created by psychologists Joseph Luft (1916–2014) and Harrington Ingham (1916–1995) in 1955 by combining their first names, Joe and Harry.

¹⁰¹ "MBTI® Basics," *The Myers & Briggs Foundation*, accessed September 14, 2017, <http://www.myersbriggs.org/my-mbti-personality-type/mbti-basics/home.htm?bhcp=1>.

¹⁰² Richard Rohr and Andreas Ebert, *The Enneagram: A Christian Perspective* (New York, NY: The Crossroad Publishing Company, 2001).

¹⁰³ Rohr and Ebert, *The Enneagram*, xiv.

¹⁰⁴ Rohr and Ebert, *The Enneagram*, 21.

is also a helpful tool for understanding and training self-awareness and personal development. In summary, the Johari window has four regions: 1) What is *known* by the person about him/herself and is also known by others (*open area, open self, free area, free self, or 'the arena'*); 2) What is *unknown* by the person about him/herself but which others know (*blind area, blind self, or 'blindspot'*); 3) What the person *knows* about herself that others do not know (*hidden area, hidden self, avoided area, avoided self or 'facade'*); and 4) What is *unknown* by the person about him/herself and is also unknown by others (*unknown area or unknown self*).¹⁰⁵ This particular model offers participants the opportunity for feedback which is critical to improving SA.

Benefits to Pastors

The general benefit of continued personal development through measures taken to increase EI are striking. However, the process begins with increased levels of self-awareness. The reader is reminded that EI “taps into a fundamental element of human behavior that is distinct from your intellect.”¹⁰⁶ Bradberry and Greaves contend, “There is no known connection between IQ and EQ; you simply can’t predict EQ based on how smart someone is.”¹⁰⁷ “Cognitive intelligence, or IQ, is not flexible. Your IQ, short of a traumatic event such as brain injury, is fixed from birth.”¹⁰⁸ In contrast, “EQ is a flexible skill that can be learned.”¹⁰⁹ With heightened SA, we can observe how thoughts and

¹⁰⁵ Alan Chapman, “Johari Window,” 2014, accessed September 14, 2017, <http://www.businessballs.com/johariwindowmodel.htm>.

¹⁰⁶ Bradberry and Greaves, *Emotional Intelligence 2.0*, 17.

¹⁰⁷ Bradberry and Greaves, *Emotional Intelligence 2.0*, 17.

¹⁰⁸ Bradberry and Greaves, *Emotional Intelligence 2.0*, 17.

emotions influence each other and can even shape our thought process. Although, a typical seminarian graduates with significant knowledge of the Bible, theology, and church polity, it is likely that little, if any time, will be spent on grasping the power of internal emotions and their effect upon ministry. It is more likely that “we emerge from a school system that values only our thoughts, we can easily come to ignore our emotions.”¹¹⁰ Research in this area has concluded “Bible colleges and seminaries in Canada and the U.S. do not consistently emphasize the EI training needed for pastors to thrive in the demanding nature of the pastorate profession.”¹¹¹ For this reason, it is important for SPs to explore their potential deficiencies in this area with the tools identified, and continue to develop their EI.

¹⁰⁹ Bradberry and Greaves, *Emotional Intelligence 2.0*, 18.

¹¹⁰ Oswald and Jacobson, *The Emotional Intelligence of Jesus*, 26.

¹¹¹ John L. West, “An Analysis of Emotional Intelligence Training and Pastoral Job Satisfaction” (PhD diss., University of Colorado, 2016), 108, accessed September 14, 2017, https://dspace.library.colostate.edu/bitstream/handle/10976/166577/West_uccs_0892D_10152.pdf?sequence=1.

CHAPTER FOUR

PROJECT DESIGN

Introduction and Overview

The research project was initiated with the intention to validate the hypothesis that Senior Pastors (SPs) have low levels of Emotional Intelligence (EI). Specifically, the purpose of this research is to examine the role or effect of Emotional Intelligence (EI) believed to contribute to increased levels of ministry failure, or success among those serving as Senior Pastors (SPs) in churches throughout North America. Ministry failure defined herein is regarded as an adverse spiritual condition, act, or event which effectively disqualifies a SP from ministry, whether temporarily or permanently. The project scope was further refined to focus strictly upon Self-awareness (SA) as a fundamental building block of EI.

Chapter five will seek to present and clarify the chosen research methodology used to better understand the potential for improved levels of SA for SPs engaged in ministry. An overview of information sought to ascertain the legitimacy of low levels of SA within the context of ministry will be disclosed. The chosen research design and method of data collection, as well as the actual response data provided from those surveyed, will be detailed in narrative fashion. Data-collection methods of the chosen instrument will be further defined to illustrate the potential strengths and weaknesses of the tool. Ethical consideration is taken to prevent those pastors surveyed from what have been classified as ‘occupational hazards’ of transparency will be clarified. Finally, the

trustworthiness of the qualitative research, credibility, dependability, and potential for transferability will be addressed.

Research Sample

The sample of qualified SPs for the survey was taken from the *Database of Megachurches in the U.S.*,¹ offered by the *Hartford Institute for Religion Research* (HIFRR). HIFRR defines megachurch as “any Protestant Christian congregation with a sustained average weekly attendance of 2000 persons or more in its worship service, counting all adults and children at all its worship locations.”² It is worth noting that the listing utilized excludes Catholic churches as the HIFRR determined that the Catholic churches “do not function like Protestant megachurches.”³ Of the 1,650 churches identified on the listing, a systematic sampling of every 25th church of the population identified was chosen to receive an invitation for their SP to participate in the survey. Interestingly enough, “the majority of megachurches (over seventy percent) are located in the southern Sunbelt of the United States – with California, Texas, Florida, and Georgia having the highest concentrations.”⁴

In terms of theology of the congregation, the label that megachurches, surveyed in 2015, selected to best fit their membership's orientation were as follows:

¹ “Database of Megachurches in the US,” last modified 2015, accessed November 8, 2017, <http://hirr.hartsem.edu/megachurch/database.html>.

² “Database of Megachurches in the US.”

³ “Database of Megachurches in the US.”

⁴ Furthermore, most megachurches are located in suburban areas of rapidly growing sprawl cities such as Los Angeles, Dallas, Atlanta, Houston, Orlando, Phoenix and Seattle. “Database of Megachurches in the US,” accessed November 8, 2017, <http://hirr.hartsem.edu/megachurch/database.html>.

Table 3: Database of Megachurches in the US (Orientation)

Evangelical	70%
Moderate	7%
Missional	6%
Charismatic	5%
Pentecostal	5%
Seeker	5%
Fundamentalist	1%
Liberal	0.5%
Other	0.5%

Source: Database of Megachurches in US.

An assumption was made on the part of the writer to conclude that low levels of SA would be more pronounced in the context of a megachurch, given the large number of high-profile incidents in the media.⁵

Overview of Information Needed

As previously indicated, self-awareness (SA) is defined by psychologist Daniel Goleman as “the ability to recognize and understand your moods, emotions, and drives, as well as their effect on others.”⁶ SA is the basis, or foundation for the other components of EI. As such, research partner, Six Seconds Organization (SSO) advocates that “feelings are a complex aspect of every person.”⁷ Consequently, SSO identifies

⁵ This assumption will be addressed in Chapter 5 as this decision may have been somewhat determinative in the outcome realized.

⁶ Harvard Business Review (HBR), *HBR’s 10 Must Reads on Leadership* (Boston, MA: Harvard Business Review Press, 2011), 4.

⁷ Joshua Freedman and the SEI Team, “Guide for Certified SEI EQ Assessors,” last modified March 1, 2014, accessed November 9, 2017, [http://admin.6seconds.org/pdf/SEI-AV/Guide_for_SEI_Assessor\(3-14\).pdf](http://admin.6seconds.org/pdf/SEI-AV/Guide_for_SEI_Assessor(3-14).pdf).

“emotional literacy” as the basic building block of EQ.⁸ As such, the primary goal of this chosen instrument is to determine the extent to which the given sample group is able to identify and appropriately express feelings. Furthermore, it is important to gather information regarding the recognition of frequent recurring reactions and behavioral patterns that are detrimental to an ongoing healthy ministry. Although the Six Seconds Emotional Intelligence Assessment (SEI) has three primary categories (*Know Yourself*, *Choose Yourself*, and *Give Yourself*), heightened interest will be given to the “Know Yourself” category. The ability to “know yourself” is clearly seeing what you feel and do. Since emotions are viewed as data, the SEI will help identify whether participants are competent, or SA in these primary areas of concern.

Research Design Overview

In the early stages of the project, plans were developed to measure overall qualities of pastoral EQ utilizing the Pastoral Intelligence (PI360) instrument sponsored and supported by Maurice Graham.⁹ In his experience with pastors, Dr. Graham realized that in spite of a minister’s talents, gifts, and great ability to preach, he or she would often end up leaving the ministry. Consequently, in 2000, Dr. Graham received training in emotional intelligence through the Daniel Goleman Group, thinking that this would be

⁸ Freedman, “Guide for Certified SEI EQ Assessors.”

⁹ “About PI,” *Shepherd’s Staff Ministry*, accessed November 9, 2017, <http://shepherd-staff.org/pastoral-intelligence/about-pi/>. “Pastoral Intelligence™ is a combination of theological/spiritual intelligence and emotional intelligence. Theological/spiritual intelligence is the ability to think theologically and integrate your theological thinking into your spirituality; emotional intelligence is the ability to manage your emotions as well as the emotions of your congregation.” See page 42 for additional information regarding Dr. Graham.

effective in helping those in pastoral ministry.¹⁰ However, he later realized that the corporate model did not translate well into the congregational setting. After more than six years, he developed his own Pastoral Intelligence™ (PI) research and his own instrument that measures effectiveness in ministry. The initial target using Graham's PI was to be senior pastors within the Southern Baptist Convention (SBC). To garner support, a letter was drafted to Dr. Tom Rainer, President and CEO of Lifeway Christian Resources (see appendix). It was believed his current relationship with Lifeway, previous leadership role at Southern Baptist Theological Seminary (SBTS), coupled with his consulting company (Rainer Group) experience would certainly have been influential. However, efforts to evaluate SPs within the SBC was not successful. It was communicated that "Lifeway has a service much like the one you are using for your research" and therefore suggested that the author work with "the Baptist executive offices in each state."¹¹

Nonetheless, efforts were made to solicit volunteers to take the PI360 survey. After extending many invitations for pastors to participate in the online survey, with little response, I quickly discovered essentially no interest in taking such a comprehensive survey. This was likely in response to the 360-degree evaluation required of those chosen to participate. The evaluation was designed to survey church employees, church members, and others in leadership who worked directly with the SP. This can be a high-risk process for anyone in a leadership role to divulge such personal information, much less pastors. In *Influential Leadership*, Michael Frisina argues, "The very thought of

¹⁰ "About PI."

¹¹ Matt Capps, e-mail message to author, November 20, 2013.

feedback generates an immediate emotional reaction” for those in leadership.¹² He suggests, “The reason is twofold: 1) We do not want (or are afraid) to hear how people experience us through our behavior; and 2) Other people do not want to give us feedback for fear of retaliation or ruining our relationship.”¹³ The poor response, in addition to Dr. Swetland’s encouragement to narrow my focus of interest to a specific aspect of EQ, led to the focus upon SA.

Not to be discouraged, an evaluation of other low-risk assessment tools for pastors led me to discover the Six Seconds Organization. After considerable research and evaluation of this internationally recognized organization, contact was made with Joshua Freedman via e-mail as to the ability of his instrument to measure SA. Joshua was kind enough to respond and suggested the use of the ‘Know Yourself’ portion of the SEI (Leadership Report and Brain Brief Profile), indicating the questionnaire was “great for research.”¹⁴ Furthermore, Dr. Susan Stillman, Director of Education for SSO, graciously offered her support in approving my grant proposal request for needed support, setting up the online questionnaire and generating the necessary group reports for further analysis. As previously indicated, an e-mail message requesting participation was generated to the attention of the SPs (Appendix E) among the list of megachurch pastors. The first phase consisted of 33 e-mail requests generated to pastors, taking place from April 29, 2016 through June 1, 2016. After nearly a month, Susan informed me that she had only received three responses to initial requests. It was agreed that we desired at least 10

¹² Michael E. Frisina, “Self-Awareness: The Basic Competency of the Influential Leader,” accessed November 13, 2017, [http://www.ache.org/pdf/secure/gifts/Frisina\(2275\)Gift.pdf](http://www.ache.org/pdf/secure/gifts/Frisina(2275)Gift.pdf), 4.

¹³ Frisina, “Self-Awareness,” 5.

¹⁴ Joshua Freedman, e-mail message to author, December 2, 2014.

participants in order to have an effective sample. In order to increase participation, we determined that a follow-up request be sent to each of the initial recipients with the original contents, along with an additional plea, “Would you please reconsider assisting me in my efforts?” The follow-up request was initiated on July 12, 2016. Once again, lack of response required another set of e-mail requests be sent to a new group of 15 pastors on August 6, 2016. This final measure produced the desired outcome totaling 13 responses.

As indicated in the initial e-mail to each of the pastors, a *Brain Profile* was generated to the participant’s e-mail address within 24 hours of completing the survey instrument. The SEI Brain Profile provides a snapshot of the participant’s brain’s current style for processing emotional and cognitive data.¹⁵ A more thorough explanation of this tool will be offered along with respondent data in a future section. This additional report not only offered additional insight into the personalities of SPs for the purposes of research, but offered a tangible expression of appreciation to those who participated, at no cost to them. The author offered additional support to participants regarding the proper interpretation of the resulting Brain Profile. To date, no inquiries have been made to discuss the report.

Methods for Data Analysis and Synthesis

The online SEI survey data from respondents was managed, organized, and presented as a group report by the Six Seconds Organization (SSO). There are several

¹⁵ “The Brain Profiles Technical Manual: Psychometric aspects behind the tool,” *six seconds*, last modified November 17, 2012, accessed November 9, 2017, <http://6seconds.org/wp-content/uploads/2012/11/Brain-Profiles-TM5.pdf>

different SEI reports available for different uses. The Leadership Report chosen to assess EQ of pastors provides an executive summary followed by a full profile of the full model. Additionally, a Brain Brief Profile (BBP) was provided which offers a one-page snapshot of how the individual's brain prefers to process emotional and cognitive data. The Online SEI Assessment consists of 143 statements describing states of mind, actions, and reactions (Appendix F) utilizing the Likert scale. The respondent has five possible answers: 1) I disagree, 2) Partially disagree, 3) Neither disagree, nor agree 4) Partially agree, or 5) I agree. The participant is asked to respond to the questionnaire with respect to the last six months of experiences. The purpose of the Group Report is designed to be used to prepare companies or large groups for training, coaching, or to enhance leadership strategy. SSO is careful to clarify that the Group Report "is not intended as a measure of 'Group EQ' – it is a snapshot of the competencies of group members at this moment."¹⁶

Ethical Considerations

The tools utilized for the purpose of assessing SPs were administered through Six Seconds' "Tools Intranet," a highly flexible tool for accredited users. Respondents were able to take the assessments on a PC, Mac, Smartphone, or tablet. At no time was the author able to access the identity of the participants. A summary group report of those surveyed was produced by SEI and forwarded to the attention of the author. Although an

¹⁶ SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

invitation to discuss the survey results was offered to each of the participants, no interaction has taken place to date.

Issues of Trustworthiness

Norm group demographics of SEI were established with a sample of 700 respondents in 2005, primarily from North America and Europe. The next validation was based on an international sample size of 24,760, completed in January 2010, yielding an extensive and diverse norm base. As of 2015, the base has increased to over 75,000 individuals from over 50 countries.¹⁷ As previously alluded to throughout this research, there are common psychometric issues in self-assessment questionnaires: personal bias, answer style, and inconstancy. SEI has taken measures to insulate the resulting scores from these obscuring influences.¹⁸ SEI has been used in numerous case studies and in academic research. “Studies range from correlating EQ with life success for retired professional football players, to assessing the effects of parental EQ on children, to the business value of EQ at FedEx.”¹⁹

¹⁷ “SEI Technical Manual v4.0,” *six seconds*, last modified September 30, 2015, accessed, November 12, 2017, http://admin.6seconds.org/pdf/SEI_Technical_Manual_4.pdf

¹⁸ *Personal Bias*: The SEI has been tested to consider the effects of these biases by utilizing a “positive impression” scale. To a very large extent, the SEI functions effectively without correction. However, the Positive Impression factor is reported on the data sheet to provide useful insight to a SEI Assessor interpreting the SEI results. *Answer Style*: Another common psychometric issue is that different people assign a Likert scale (e.g., 1-5) with different meanings. Some rarely use extremes, others “always leave room for improvement.” To compensate for these differences, the SEI includes an Answer Style index. *Inconsistency*: Some test takers are inconsistent in their answers which can reveal a lack of understanding or a lack of focus. These can reduce the value of the results. The SEI includes a test of consistency that also evaluates completion time. “SEI Technical Manual v4.0,” 25.

¹⁹ “SEI Technical Manual v4.0,” 31.

Data Gathered

The following summary Group Report gathered from SPs includes brief definitions of each part of the Six Seconds Model with 12 charts showing how group members score in total EQ, the three pursuits of emotional intelligence: self-awareness (SA), self-management (SM), and self-direction (SD). Eight of the provided charts specifically address fundamental competencies within EQ that are determinative in the overall scoring process. While the primary interest of this research is concerned with SA, the other categories have been presented for the benefit of further analysis and relevance in linking behavioral patterns. A summary table illustrates average scores in each performance zone as well as mean scores. Scores on the SEI are assessed in five categories, shown in Table 4.

Table 4. SEI Performance Zones

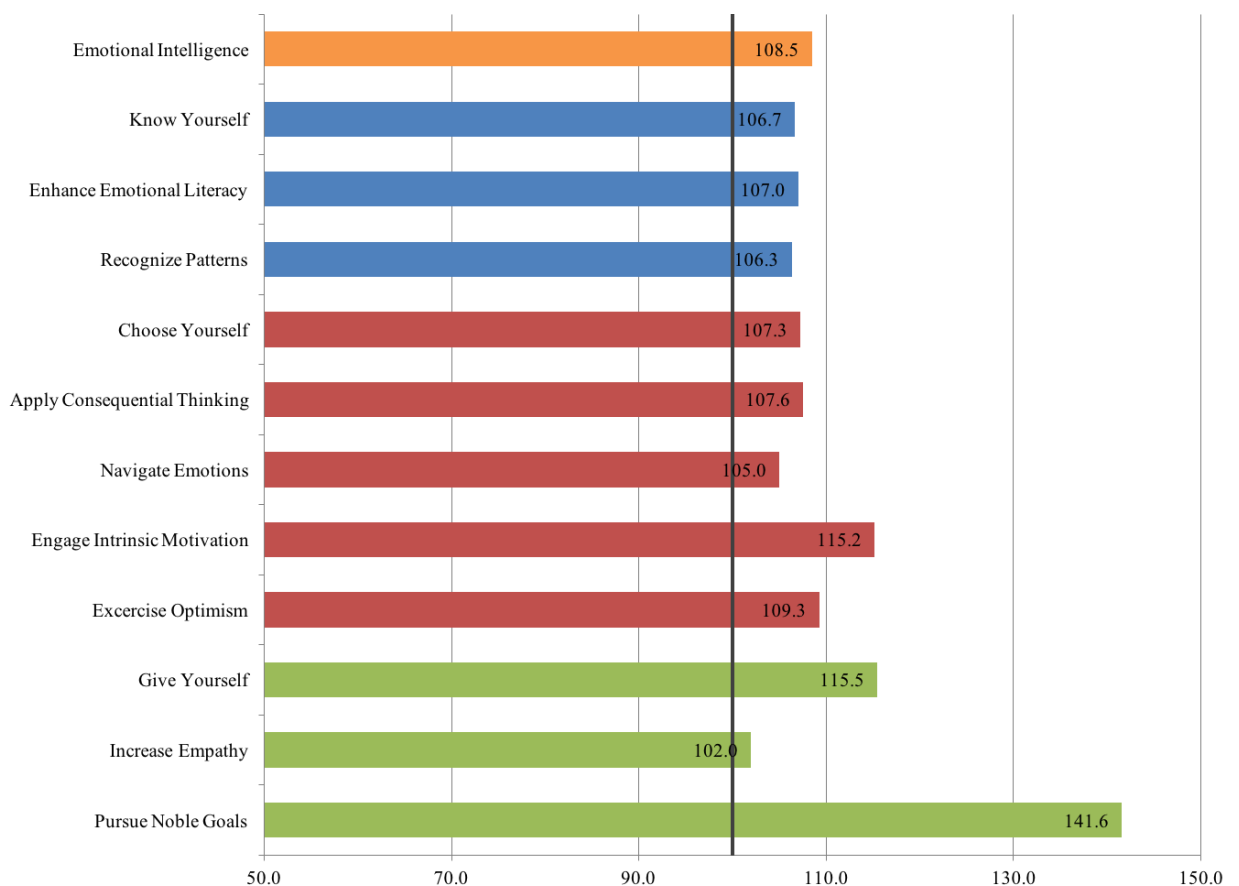
Challenge	0-70	This area may be an obstacle for the people to meet their goals; it may be creating personal and professional challenges for them.
Emerging	71-90	This is an area where the people are showing some development of skills and awareness, and it may be helpful to continue to develop.
Functional	91-110	In most situations their skills are serving you well in this area: they may wish to develop here.
Skilled	111-130	This is probably a valuable strength for them to leverage.
Expert	131-150	The people appear to have unique ability in this area.

Source: Adapted from *Six Seconds SEI Technical Manual v3.11*²⁰

²⁰ “SEI Emotional Intelligence Assessment: Technical Manual,” *six seconds*, last modified September 2013, accessed November 13, 2017, http://admin.6seconds.org/pdf/SEI-AV/SEI_Technical_Manual_3-1.pdf, 21.

The Group Report begins with an executive summary page of average scores from each category. Overall EI Score (orange), *Know Yourself* (blue) score (which includes EEL and RP), *Choose Yourself* (red) score (which includes ACT, NE, and EIM), and finally, *Give Yourself* (green) score (which includes IE and PNG). This is illustrated in Figure 2.

Figure 2. Summary of Average EQ Profile

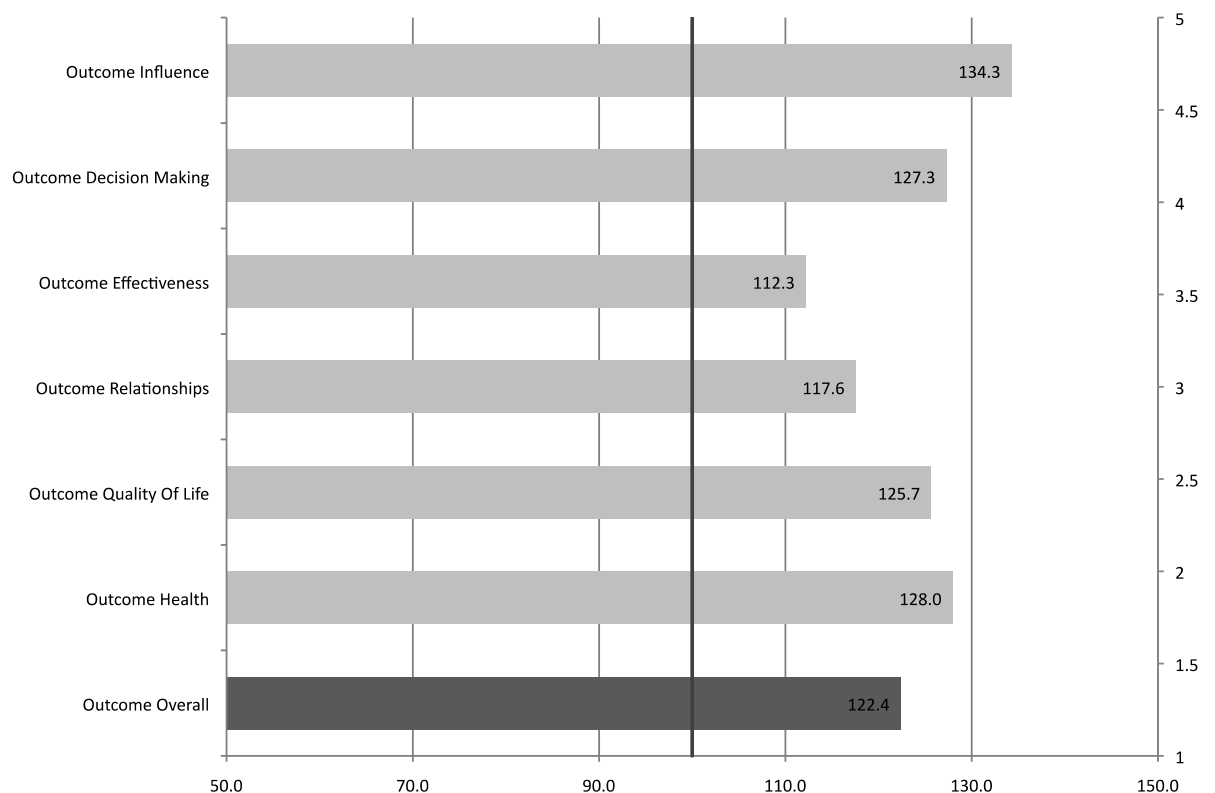


Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

In addition to the EQ scales, the SEI assessment includes a second questionnaire about performance. There are six outcome scales: *Influence*, *Decision Making*,

Effectiveness, Relationships, Quality of Life, and Health. “Statistically, there is a relationship between emotional intelligence, talents, and these outcomes.”²¹ The next graph illustrates perceived performance outcomes of SPs with regard to critical aspects of personal well-being. The contrast between ‘Outcome Influence’ and ‘Outcome Effectiveness’ is noteworthy. A complete summary of each category is illustrated in Figure 3.

Figure 3. Average Outcomes Profile

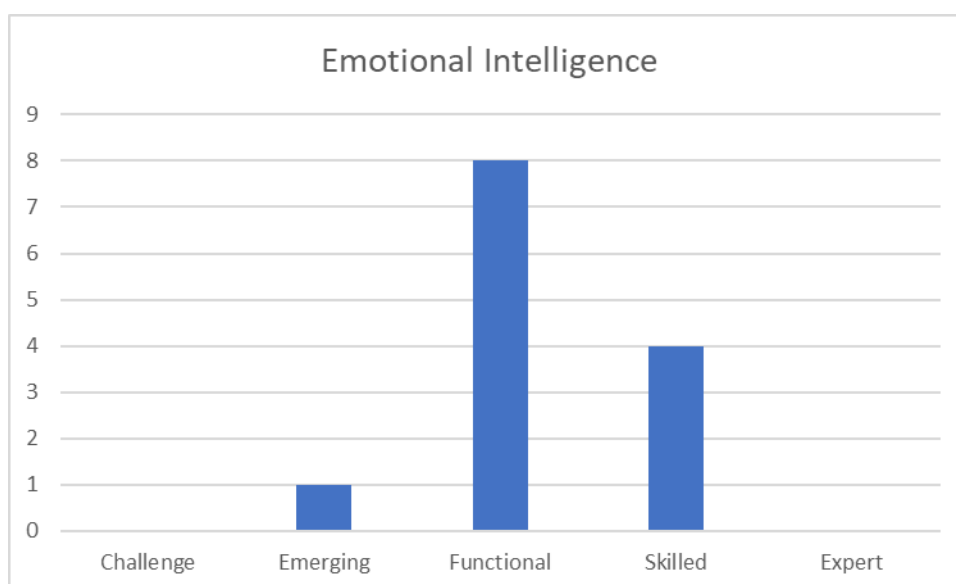


Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly’s Research. September 7, 2016.

²¹ “Guide for SEI Profilers: Brain Brief, Talent and Discovery Profiles + Dashboard,” *six seconds*, accessed November 11, 2017, https://italia.6seconds.org/wp-content/uploads/2015/08/Profilers_Guide-7-15.pdf, 19.

The following chart shows how many pastors in the group scored in each performance zone on total Emotional Intelligence (EI). Although eight pastors were determined to be ‘functional’ in the area of EI, in reflecting upon the scoring categories previously addressed, a functional score suggests that “in most situations your skills are serving you well in this area; you may wish to develop here.” The high-stress environment of pastoral ministry supported in this research would certainly suggest a need for assessing behavior during times of exceptional stress, not identified as “most situations.” At the same time, Figure 4 illustrates four SPs see this as a valuable strength to leverage.

Figure 4. Emotional Intelligence



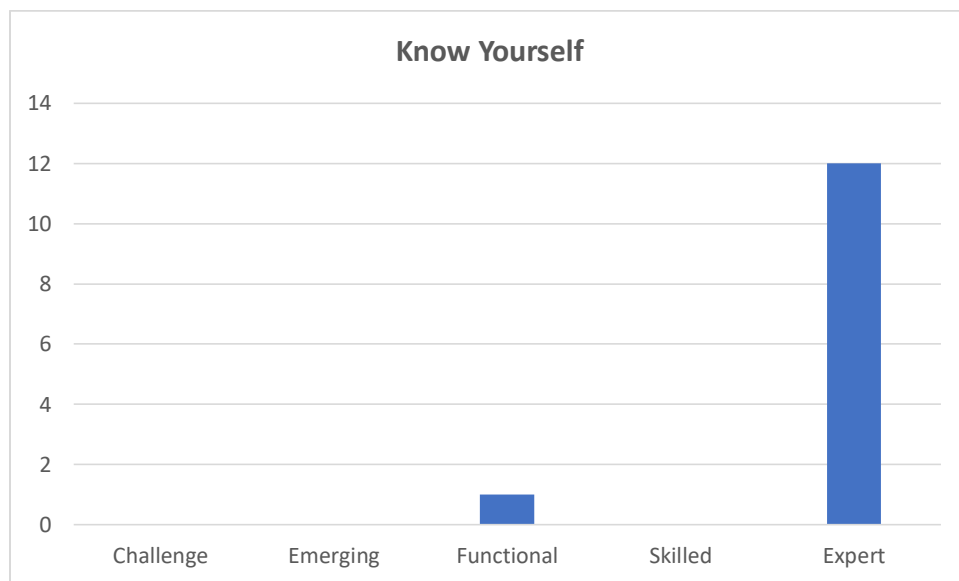
Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

The *Know Yourself* category focuses specifically on SA. To use EI toward improved personal development, a person needs to become more aware of his/her emotions and reactions. Frisina further elaborates, “Self-awareness is an honest

understanding of your own values, desires, thought patterns, motivations, goals and ambitions, emotional responses, strengths and weaknesses, and effect on others.”²²

“Clearly seeing what you feel and do. Emotions are data, and these competencies allow you to accurately collect that information.”²³ As such, The *Know Yourself* category includes two fundamentals: *Enhance Emotional Literacy* (EEL), and *Recognize Patterns* (RP). Once again, eight scored ‘functional’, while one was identified as ‘emerging’ (showing some development of skills and awareness). Figure 5 shows how many pastors in the group scored in each performance zone on *Know Yourself* and of the competencies in this pillar.

Figure 5. Know Yourself (KY)



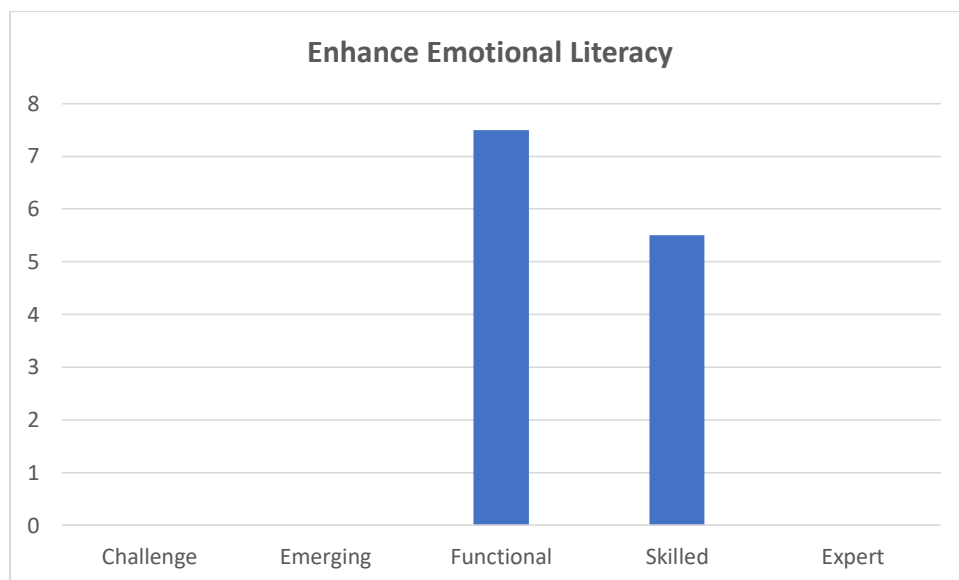
Source: *SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.*

²² Frisina, “Self-Awareness,” 1.

²³ Joshua Freedman, “The Six Seconds EQ Model,” *Six Seconds*, last modified January 27, 2010, accessed November 12, 2017, <http://www.6seconds.org/2010/01/27/the-six-seconds-eq-model/>.

The Six Seconds Organization defines Emotional Literacy as “accurately identifying and understanding feelings,” and a core competency of *Know Yourself*.²⁴ Practically speaking, SA helps us identify and label our feelings and recognize the varying levels of intensity. It also helps us begin to understand the origins of feelings and the resulting effects. Scores associated with this category are illustrated in Figure 6.

Figure 6. Enhance Emotional Literacy (EEL)



Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

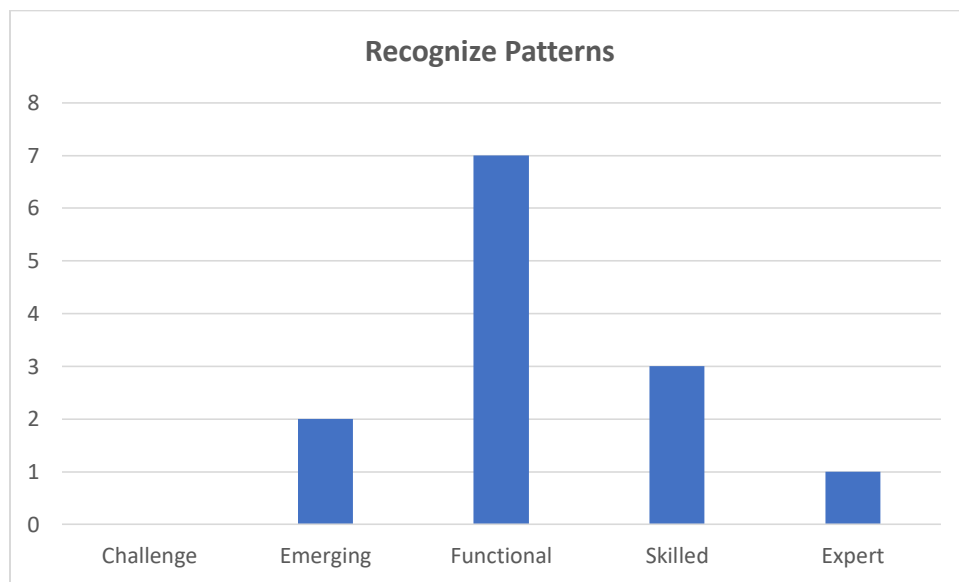
Recognizing Patterns (RP) is also one of the core competencies of *Know Yourself* in the Six Seconds Model. SSO defines RP as “acknowledging frequently recurring reactions and behaviors.”²⁵ Sometimes we assess new situations and respond carefully

²⁴ “Enhance Emotional Literacy,” *Six Seconds*, last modified March 7, 2013, accessed November 11, 2017, <http://www.6seconds.org/2013/03/07/enhance-emotional-literacy/>.

²⁵ Jenny Wiley, “Recognize Patterns in the Six Seconds Model of EQ,” *Six Seconds*, last modified March 16, 2013, accessed November 11, 2017, <http://www.6seconds.org/2013/03/16/recognizing-patterns/>.

and thoughtfully, but frequently we run on autopilot reacting unconsciously based on habit. Left unconscious, “these patterns can inhibit optimal performance because we are reacting with a generalized response rather than one carefully tailored to the current situations.”²⁶ As indicated in Figure 7, only one SP demonstrated expertise in this area, while two were ‘emerging’.

Figure 7. Recognize Patterns (RP)



Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

Choose Yourself follows *Know Yourself* in the *Six Seconds Emotional Profile* (SEI) as the second of three processes designed to help people put EQ into action. To *Choose Yourself* means “doing what you mean to do, instead of reacting ‘on autopilot,’ these competencies [*Applying Consequential Thinking, Navigating Emotions, Engaging Intrinsic Motivation, and Exercising Optimism*] allow you to proactively respond.”²⁷

²⁶ Wiley, “Recognize Patterns in the Six Seconds Model of EQ.”

²⁷ Freedman, “The Six Seconds EQ Model.”

Overall, SPs scored rather well in this area with nine ‘functional’, and four ‘skilled’ in Figure 8.

Figure 8: Choose Yourself (CY)

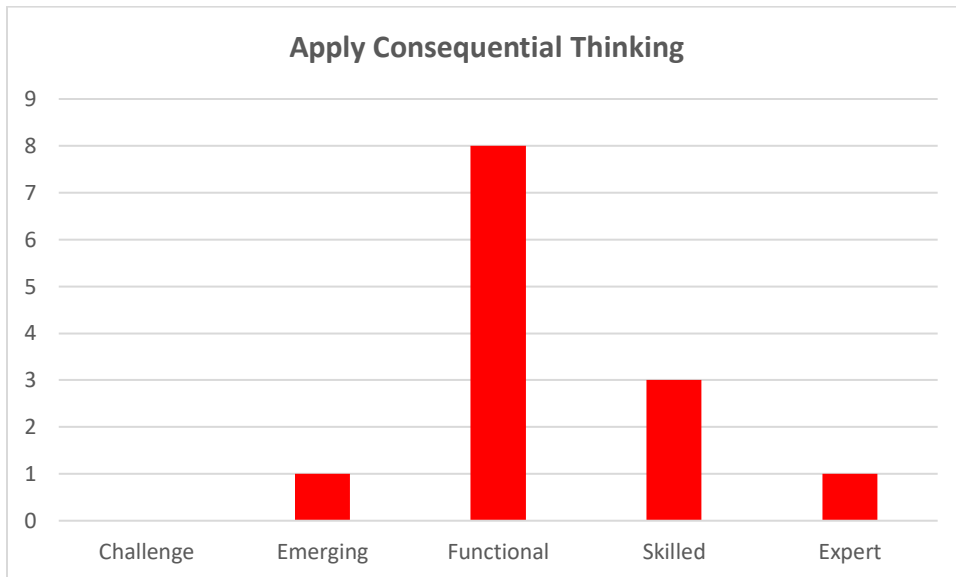


Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

In summary the *Six Seconds* organization defines the ability to *Apply Consequential Thinking* as “evaluating the costs and benefits of your choices.”²⁸ The broad distribution of scores from pastors in this particular category are indicative of the challenge to successfully employ both emotional and cognitive intelligences in *Choosing Yourself* with one SP scoring within the ‘expert’ range shown in Figure 9 demonstrating some level of expertise.

²⁸ Michael Miller, “Apply Consequential Thinking in the Six Seconds EQ Model,” *Six Seconds*, last modified March 25, 2017, accessed November 11, 2017, <http://www.6seconds.org/2017/03/25/apply-consequential-thinking-in-the-six-seconds-eq-model/>.

Figure 9. Apply Consequential Thinking (ACT)

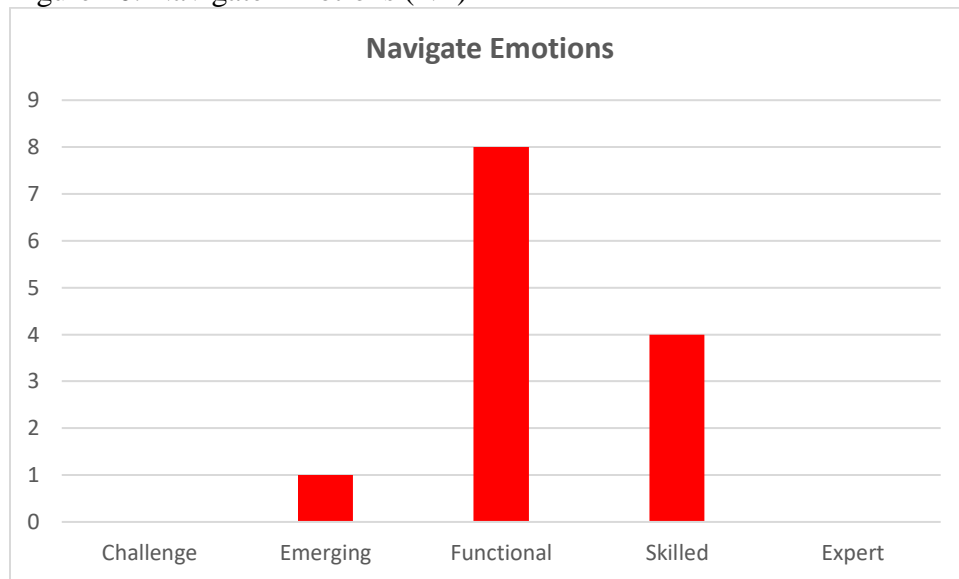


Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

The ability to *Navigate Emotions* is measured by “assessing, harnessing, and transforming emotions as a strategic resource.”²⁹ People are often expected to control their emotions, to suppress feelings like anger, joy, or fear, and cut them off from the decision-making process. However, properly managed, these emotions can assist in the decision-making process. Overall, SPs scored positively as indicated in Figure 10.

²⁹ Michael Miller, “Navigate Emotions in the Six Seconds Model of EQ,” *Six Seconds*, last modified March 25, 2017, accessed November 11, 2017, <http://www.6seconds.org/2017/03/25/navigate-emotions-six-seconds-model-eq/>.

Figure 10. Navigate Emotions (NE)

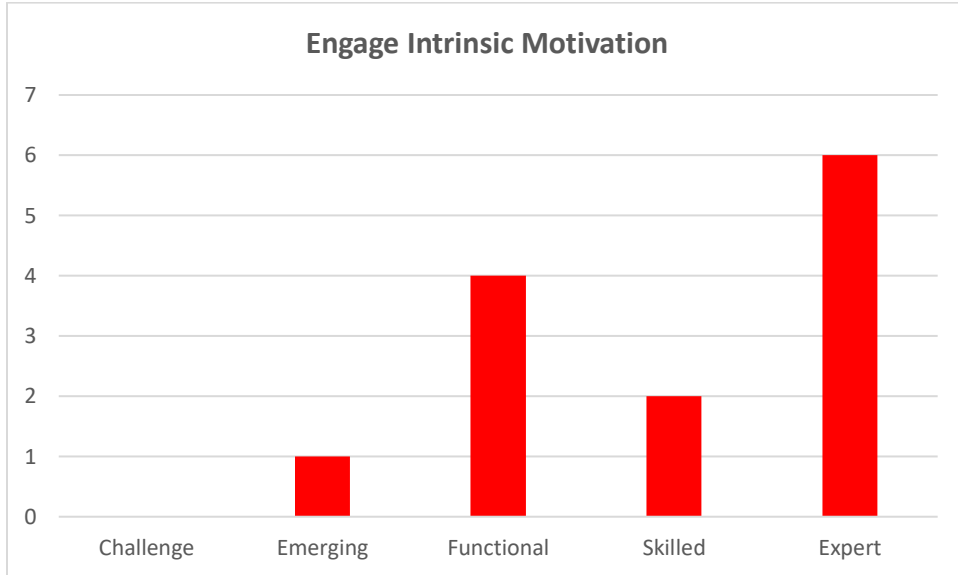


Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

The ability to *Engage Intrinsic Motivation* is a drive that comes from within in contrast to extrinsic motivation that comes from an outside source. SEI defines EIM as an ability “to be energized and driven by personal values and commitments rather than external forces.”³⁰ SPs scored unusually high in this area as indicated in Figure 11 with six SPs in ‘expert’ range.

³⁰ Michael Miller, “Engage Intrinsic Motivation in the Six Seconds EQ Model,” *Six Seconds*, last modified May 2, 2017, accessed November 11, 2017, <http://www.6seconds.org/2017/05/02/engage-intrinsic-motivation-in-the-six-seconds-eq-model/>.

Figure 11. Engage Intrinsic Motivation (EIM)



Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

The ability to *Exercise Optimism* is defined as “taking a proactive perspective of hope and possibility.”³¹ As such, optimism allows us to see beyond the present and take ownership of the future. Although SP scores were distributed broadly from ‘emerging’ to ‘expert,’ a quarter of all participants were among the ‘expert’ range as shown in Figure 12.

³¹ Michael Miller, “Exercise Optimism,” *Six Seconds*, last modified August 11, 2016, accessed November 11, 2017, <http://www.6seconds.org/2016/08/11/exercise-optimism/>.

Figure 12. Exercise Optimism (EO)

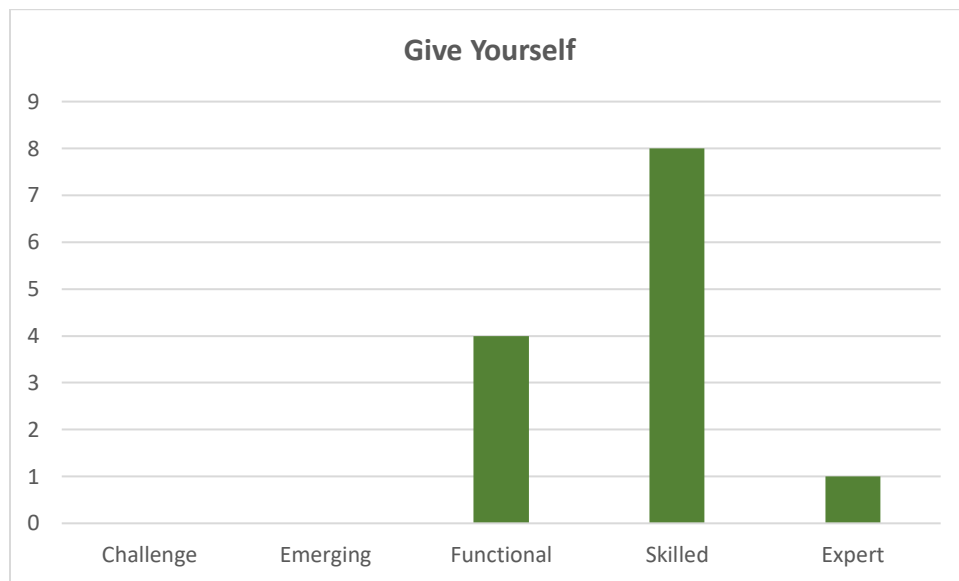


Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

Give Yourself is the final process in the *Six Seconds Emotional Model*. This final stage of the process model is about applying your EI to develop emotional wisdom. It is about aligning your daily choices with your larger sense of purpose. “Doing it for a reason. These competencies help you put your vision and mission into action so you lead on purpose with full integrity.”³² As such, it includes *Increase Empathy* (IE) and *Pursue Noble Goals* (PNG), included in Figure 13.

³² Freedman, “The Six Seconds EQ Model.”

Figure 13. Give Yourself (GY)

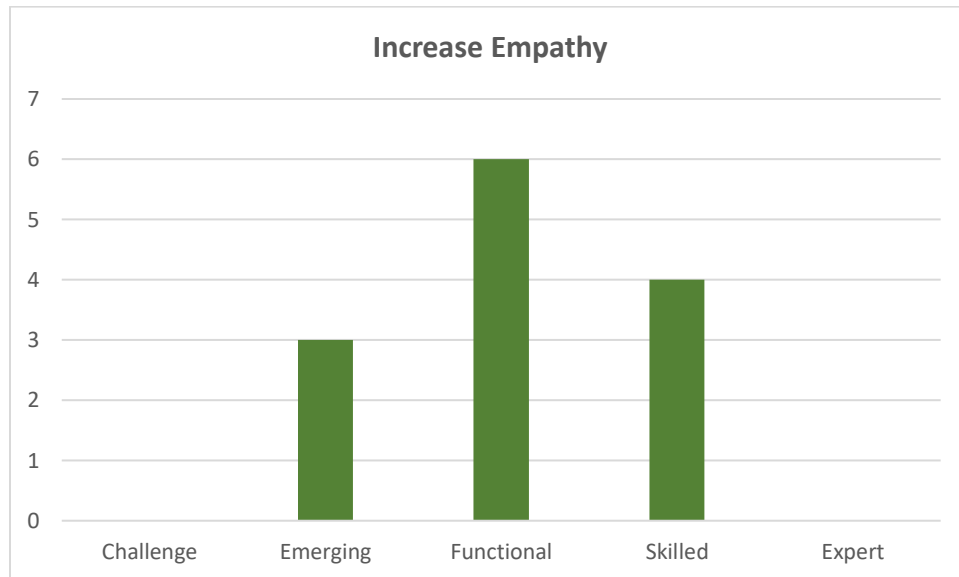


Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

The ability to *Increase Empathy* (EI) is “recognizing and appropriately responding to others’ emotions.”³³ Empathy is fundamentally an emotional (versus analytical) recognition and response. Surprisingly, SPs scored higher in this category with three SPs identified as ‘emerging’, indicated in Figure 14.

³³ Michael Miller, “Increase Empathy in the Six Seconds Model of EQ,” *Six Seconds*, last modified June 14, 2017, accessed November 12, 2017, <http://www.6seconds.org/2017/06/14/increase-empathy/>.

Figure 14. Increase Empathy (IE)



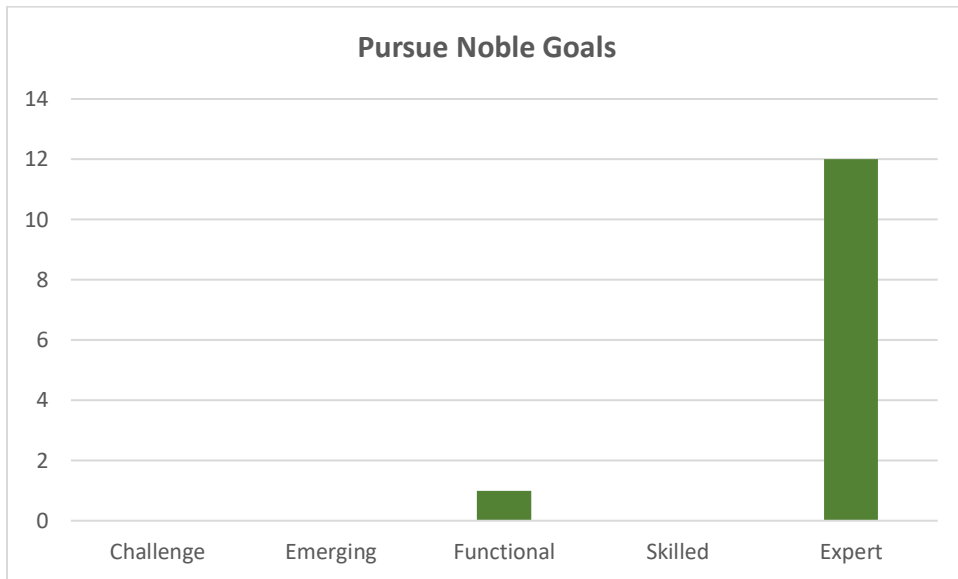
Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

The ability to *Pursue Noble Goals* (PNG) is the final category within GY, and demonstrates an exceptional number of 'Experts' among SPs surveyed. SEI defines PNG as "connecting your daily choices with your overarching sense of purpose."³⁴ EI gains relevance and power when it is in service of our deepest commitments. It is held that "noble goals activate all of the other elements of EQ."³⁵ Figure 15 shows twelve SPs within the range of 'expert'.

³⁴ Michael Miller, "Pursue Noble Goals in the Six Seconds Model of EQ," *Six Seconds*, last modified August 29, 2017, accessed November 12, 2017, <http://www.6seconds.org/2017/08/29/pursue-noble-goals/>.

³⁵ SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016, 24.

Figure 15. Pursue Noble Goals (PNG)



Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

The following graph recaps the overall Group Averages along with the Standard Deviation (SD) of the participants. The SD ranges from 12.0 – 20.7 which is not necessarily a negative factor, but does somewhat demonstrate a significant variance of competencies among SPs with regard to EQ in Table 5.

Table 5. Summary of Mean Scores

AREA	Group Average	Standard Deviation
Emotional Intelligence	108.5	12.0
Know Yourself	106.7	13.3
Enhance Emotional Literacy	107.0	12.6
Recognize Patterns	106.3	13.1
Choose Yourself	107.3	13.8

Apply Consequential Thinking	107.6	15.2
Navigate Emotions	105.0	14.2
Engage Intrinsic Motivation	115.2	13.0
Exercise Optimism	109.3	19.1
Give Yourself	115.5	20.7
Increase Empathy	102.0	12.3
Pursue Noble Goals	141.6	15.7

Source: *SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.*

“Brain Style” is a picture of the SEI Brain Brief Profile which provides a snapshot of the participants’ brain style for processing emotional and cognitive data illustrated in Figure 16.

Figure 16. SEI Brain Brief Model



Source: Adapted from “The Brain Profiles Technical Manual.”

“‘Brain Style’ is a picture of how the emotional and rational parts of the brain are working together.”³⁶ The associated graphic (Figure 17) shows how many people are on

³⁶ “Brain Brief Profile,” *Six Seconds*, last modified November 5, 2012, accessed November 12, 2017, <http://www.6seconds.org/tools/sei/profiles/brain-brief-profile/>.

each side of each scale. How many people prefer rational data versus emotional data? Cautious decisions versus seeking opportunity? Immediate action versus long-term vision? Of the 13 participants, nine SPs identified on the ‘rational’ side of the scale. At this extreme, “people are data-driven and usually ignore emotions.”³⁷ For those on the ‘emotional’ end of the spectrum, “feelings tend to be much more important than cognitive data.”³⁸ The next scale within the *Brainstyle Summary* tells the participant “How you balance risks [evaluative] and opportunities [innovative].”³⁹ Essentially, SPs scored evenly on both ends of this particular scale. The final scale “Is about balancing motivation for the present [practical] and the future [idealistic].”⁴⁰ With the exception of one participant, SPs gathered on the ‘idealistic’ end of the scale. As such, “these people tend to have a strong vision of the future and pay less attention to the day-to-day.”⁴¹ The primary profile of SPs identified under the ‘Inventor’ profile. “At the extreme, the *Inventor* is almost obsessed with finding new solutions, and loses sight of the human interactions”⁴² These observations are summarized in Figure 17 for SPs participating in the SEI survey along with eight profile descriptions.⁴³

³⁷ “Brain Brief Profile.”

³⁸ “Brain Brief Profile.”

³⁹ “Brain Brief Profile.”

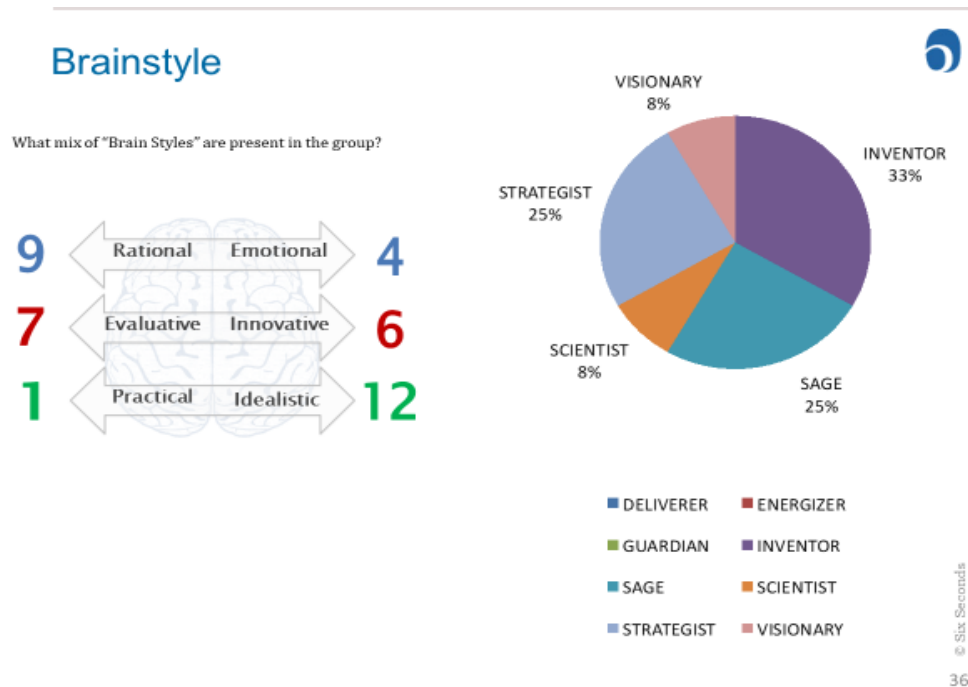
⁴⁰ “Brain Brief Profile.”

⁴¹ “Brain Brief Profile.”

⁴² Joshua Freedman and the SEI Team, “The Brain Brief Interpretation Guide: Snapshots of your brain’s current style for processing emotional and cognitive data,” accessed November 12, 2017, https://s3.amazonaws.com/6secus/sei/BBI_Guide_4.0_INT.pdf.

⁴³ Eight profiles are described as: *Scientist* (Accurate, Careful, Precise); *Visionary* (Passionate, Transformative, Forward-thinking); *Inventor* (Analytical, Creative, Open); *Guardian* (Caring, Careful, Pragmatic); *Strategist* (Precise, Careful, Future-oriented); *Superhero* (Committed, Creative, Real-world); *Deliverer* (Task-oriented, Generative, Practical); *Sage* (Caring, Protective, Long-term focus). “Brain Brief Profile.”

Figure 17: Brainstyle Summary



Source: SEI Emotional Intelligence Assessment. Custom Group Report. Mike Kelly's Research. September 7, 2016.

Chapter Summary

Increase Empathy (IE) was identified as the lowest scoring unit of all, while *Pursue Noble Goals* (PNG) was by far the highest. The SEI Leadership Report cautions that “leaders who are vulnerable in Empathy may cut themselves off from their people. Most times, they prefer to stay in the world of logic (they may even see people akin to mechanical parts).”⁴⁴ Although PNG scores were exceptionally high, SEI recognizes that “the strong cause of these leaders can over-ride other priorities, leading them to risk health, colleagues, career, and family in service to their purpose.”⁴⁵ Overall, the survey

⁴⁴ “SEI Leadership Report” Accessed November 12, 2017.
[http://admin.6seconds.org/pdf/James%20Sample%20\(%20233\)%20Leadership%20Report.pdf](http://admin.6seconds.org/pdf/James%20Sample%20(%20233)%20Leadership%20Report.pdf).

⁴⁵ “SEI Leadership Report.”

results indicate half of those pastors surveyed within ‘functional’ category would indicate some benefit for most of the participants to explore opportunities for improvement in the area of EI, specifically identified as SA.

Conclusions

The SEI assessment frames EI in the context of important SP life and work outcomes. In other words, it measures EI as applied to a practical purpose. As such, the SEI Leadership assessment is “linked to four key outcomes: *Effectiveness* (Capacity to generate positive results); *Relationships* (Capacity to build and maintain strong interpersonal connections); *Quality of Life* (Capacity to create true happiness from a life well lived); and, *Wellbeing* (Capacity to maintain optimal energy and functioning).”⁴⁶ Each of these outcomes has been identified in this research as critical to long-term success in pastoral health, physically and spiritually. It is likely that the discoveries identified in this research are certainly transferable to other church ministry professionals, as well as those in the employ of the non-profit sector.

Chapter five will explore the possibility of mitigating some of these challenging issues with the hope of building a bridge to improved levels of SA in the life and ministry of the senior pastor.

⁴⁶ “SEI Technical Manual v4.0.”

CHAPTER FIVE

PROJECT OUTCOME

Introduction and Overview

This research project was initiated with the intention of validating the hypothesis that Senior Pastors (SPs) have low levels of Emotional Intelligence (EI). Specifically, this research is to examine the role or effect of Emotional Intelligence (EI) believed to contribute to increased levels of ministry failure, or success among those serving as Senior Pastors (SPs) in churches throughout North America. As such, ministry failure has previously been defined as an adverse spiritual condition, act, or event which effectively disqualifies a SP from ministry, whether temporarily or permanently.

Chapter four offered statistical results from SPs who participated in the survey, providing additional data in the ongoing pursuit of validating perceived low levels of self-awareness (SA) among pastors as a contributing factor of pastoral failure, or conversely, high-levels of SA leading toward success. Although the results were not exceptionally low, as expected at the outset, they indicated opportunities for improvement. Well known research captured in subtitle, *What Pastors Told Us About Surviving and Thriving* found after seven years of studying the lives of pastors, their marriages, families, and ministries through regular summit meetings, five primary themes for leadership resilience in fruitful ministry were discovered: 1) spiritual formation; 2) self-care; 3) *emotional and cultural intelligence*; 4) marriage and family, and; 5) leadership and management.¹

¹ Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (Downers Grove, IL: IVP Books, 2013), 16, emphasis mine.

In chapter four, Figure 4 suggested that eight SPs in the sample taken were ‘functional’ in EI, while six were considered ‘skilled’ in this area. Subject matter expert Lynnette Vaive² reminded the author that the results of the instruments were not critically low, but suggested ample opportunity for growth in EI for the pastors sampled. On the other hand, more than half of those surveyed were considered ‘unskilled’ in the overall category of EI. The SEI Guide for certified SEI EQ assessors defines “unskilled” participants as those who “don’t know what’s going on [with emotions] so they don’t know what to change.”³ While at the same time, those in the “skilled” category “know what’s going on, they know what they can change, they know what they feel.” Consequently, the goal of the *Six Seconds* organization is to enhance emotional literacy whereby the participant can “accurately identify and interpret both simple and compound feelings.”⁴ As such, the research undertaken certainly did not invalidate the hypothesis, but indicated an occupational propensity for low levels of EI, specifically self-awareness.

It is believed that the issue of self-deception, whether recognized or not in the life of a pastor, was a significant influence in the overall scoring process. A biblical case has been made to present the inherent potential for deception within the heart of men, or mankind. The ability to push emotions away, ignore them, or self-medicate emotions originating from a conflicted heart will likely suffer consequences. It has been said, “Unexpressed emotions will never die. They are buried alive and will come forth later in

² Lynnette Vaive is Regional Network Co-Director, North America, for Six Seconds Emotional Intelligence Network. Lynette is one of Six Seconds’ Advanced Practitioners and has authored several case studies on this methodology.

³ Joshua Freedman and the SEI Team, “Guide for Certified SEI EQ Assessors,” last modified March 1, 2014, accessed November 9, 2017, [http://admin.6seconds.org/pdf/SEI-AV/Guide_for_SEI_Assessor \(3-14\).pdf](http://admin.6seconds.org/pdf/SEI-AV/Guide_for_SEI_Assessor%20(3-14).pdf), 25.

⁴ Freedman and the SEI Team, “Guide for Certified SEI EQ Assessors,” 25.

uglier ways.”⁵ Throughout this thesis-project, excerpts from the transparent writings of multiple accomplished pastors within the rank and file of ministry have demonstrated personal failure in denial.⁶ Along these lines, it is important to note that many, if not most of these men referenced are exceptionally successful in their ministry role. Other factors contributing toward higher scores associated with SA will be carefully explored and addressed in the chapter.

Blaine Smith suggests, “Our emotions are an extraordinary force, like the wind, capable of driving us in both productive and unfortunate directions.”⁷ As such, he goes on to say that we must respond to our emotions like a sailor must respond to the wind, by adjusting the sails accordingly. He goes on to say, “As our emotional intelligence grows, we are by default happier, more productive, and considerably more effective for Christ.”⁸ If this is true for the norm, how much more in the life of a pastor? And yet the narrative of this research is in response to the disturbing emotional condition among many pastors serving in churches within North America, and perhaps around the world, largely unaddressed by the evangelical community.

⁵ Sigmund Freud, “Quotes,” accessed January 30, 2018, <https://www.goodreads.com/quotes/422467-unexpressed-emotions-will-never-die-they-are-buried-alive-and>.

⁶ From authors: Tripp, Scazzero, Nelson, and Eswine.

⁷ M. Blaine Smith, *Emotional Intelligence for the Christian* (Damascus, MD: SilverCrest Books, 2012), 14.

⁸ M. Blaine Smith, *Emotional Intelligence for the Christian*, 24. Note: He further contends, “There are five reasons we’re more successful in everything we do: 1) As we grow to understand our feelings better, our instincts improve; 2) By projection, we more naturally perceive others’ feelings accurately and resonate with them – the quality known as empathy; 3) Managing our feelings better makes us more likeable and approachable; 4) We’re much less distracted by negative feelings and much more buoyed by positive ones; and 5) We’re less susceptible to a rescue mentality, and more likely to assume responsibility for the right reasons” (24).

Paul David Tripp is unusually qualified to assess the matter as he is both a licensed counselor, as well as a pastor himself. Furthermore, he literally travels the world in his efforts to help pastors. Based upon his own experience, he points out several harmful underlying themes that contributed to his “blindness” in life as a pastor “and claims they [themes identified] do in the lives of countless pastors around the world.”⁹ Many of the destructive occupational hazards Tripp identified are addressed throughout the chapter. To further complicate matters, he notes, “Pastors are quick to minister [to others] but not very open to being ministered to. They have long since quit seeing themselves with accuracy and so tend not to receive well the loving confrontation of others.”¹⁰ These far-reaching observations get at both the challenge and the heart of self-awareness in the lives of SPs.

Research Considerations

During the project, a heightened recognition and regard for the inherent and operative ability of deception within the heart and mind of pastors emerged and thereby broadened the scope of concern regarding the original thesis undertaken. Fundamental to this research is recognizing “the things we don’t know about ourselves have the most power over us.”¹¹ While SA is certainly an important aspect of self-discovery, it is secondary and consequential to the greater proclivity of mankind toward self-deception.

⁹ Paul David Tripp, *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry*, (repr., Wheaton, IL: Crossway, 2015), 21. Major underlying themes identified: “I Let Ministry Define My Identity; I Let Biblical Literacy and Theological Knowledge Define My Maturity; I Confused Ministry Success with God’s Endorsement Of My Lifestyle.”

¹⁰ Tripp, *Dangerous Calling*, 23.

¹¹ Mark R. McMinn and Clark D. Campbell, *Integrative Psychotherapy: Toward a Comprehensive Christian Approach* (Downers Grove, IL: IVP Academic, 2007), 302.

Those who desire to move toward a greater sense of SA must first be willing to drop the first line of personal defense: deception. This critical factor will be addressed in greater detail within the section addressing modifications to the original hypothesis.

Gene Edwards addresses the matter of self-awareness in *A Tale of Three Kings*¹² where he offers a compelling adaptation from the lives of King Saul and David which powerfully illustrates the oft deceptive and contradictory heart of mankind. In Edwards' account, he cautions the would-be leader, "Saul is in your bloodstream, in the marrow of your bones. He makes up the very flesh and muscle of your heart. He is mixed into your soul. He inhabits the nuclei of your atoms."¹³ Edwards creatively deposits the testimony of Saul's life in a biblical petri dish of sorts for further examination of those called by God to lead, noting Saul was everything pastors are seeking today: "Empowered with the Holy Spirit..., able to do the impossible for God. A leader, chosen by God with power from God."¹⁴ At the same time, Edwards points out, "He was also eaten with jealousy, filled with self-importance, and willing to live in spiritual darkness."¹⁵ Edwards once pastored and knew first-hand the struggles for those called to lead the church. After a few years in pastoral ministry, Edwards turned to itinerant evangelism, holding citywide meetings to train churches in door-to-door evangelism. During this time, he typically lodged in the homes of pastors in the area of ministry. In a fortuitous conversation held with Edwards, when asked about the topic of SA in the life of pastors over the course of

¹² Gene Edwards, *A Tale of Three Kings: A Study in Brokenness* (repr., Wheaton, IL: Tyndale House Publishers, Inc., 1992).

¹³ Edwards, *Tale of Three Kings*, 24.

¹⁴ Edwards, *Tale of Three Kings*, 40.

¹⁵ Edwards, *Tale of Three Kings*, 40.

his ministry he laughingly responded, “I’ve been in the homes of these men and can tell you that this is a significant issue.”¹⁶ Consequently, the gripping work of Edwards is largely borne out of lifelong ministry and struggles experienced throughout his far-reaching ministry and encounters with prominent evangelical leaders. To this end, he writes:

Many pray for the power of God. More every year. Those prayers sound powerful, sincere, godly, and without ulterior motive. Hidden under such prayer and fervor, however, are ambition, a craving for fame, the desire to be considered a spiritual giant. The person who prays such a prayer may not even know it, but dark motives and desires are in his heart ... in *your* heart.¹⁷

Edwards makes observations about the heart that may help illuminate the complexity of identifying, much less maintaining healthy levels of self-awareness among those in leadership – even among kings. In the ongoing narrative between King David and priest Zadok in *Tale of Three Kings*, Zadok states, “God’s true government rests upon a man – no, upon the contrite heart of a man.” In response, David asks, “How can a simple people know which is a kingdom with faults but led by men of God, and which is a kingdom unworthy of men’s submission?”¹⁸ Further still, David asks if he as king can know he is just perhaps by a “list let down from heaven.” Zadok responds, “Even if there were such a list, even if there were a way to know, wicked men would arrange their kingdoms to fit the list! And if such a list existed and a good man filled it to perfection, there would be rebels claiming he had not fulfilled one qualification listed therein. You underestimate the human heart, David.”¹⁹ This helpful narrative illustrates, if the heart is seen as the seat

¹⁶ Gene Edwards, phone interview by author, Jacksonville, July 15, 2016.

¹⁷ Edwards, *Tale of Three Kings*, 41.

¹⁸ Edwards, *Tale of Three Kings*, 85.

¹⁹ Edwards, *Tale of Three Kings*, 85.

of emotion, and deceitful to the owner thereof, the emotions which follow the fickle hearts of men must also be deceitful as well.

It is both ironic and tragic that Tullian Tchividjian recommended Tripp's book *Dangerous Calling* on the back-cover as a "must read," which "takes an honest look into the challenges that are unique to, or intensified by pastoral ministry."²⁰ Sadly, it is quite possible that Tchividjian was in the midst of an adulterous affair yet undiscovered at the time of this endorsement.²¹ In speaking with hurting congregations following the loss of a pastor, Tripp shares, "Many times I have heard church leaders, in the messy aftermath of pastoral crisis say to me 'We didn't know the man we hired.'"²²

Much like David's question of Zadok, Tripp asks, "What does knowing the man mean?" He responds, "It means knowing the *true* condition of his heart (as far as that is possible)."²³ Again, Scripture speaks of the difficulty of knowing our own hearts, much less the motivating factors (e.g., emotions) within the hearts of others.²⁴ In the final minutes conversing between David and Zadok in *A Tale of Three Kings*, David asks, "Is there no hope, then, for those who must follow unworthy men?" To which Zadok responds, "Their grandchildren will be able to see the matter clearly. They will know."²⁵

²⁰ Tripp, *Dangerous Calling*, back cover.

²¹ Morgan Lee, "Tullian Tchividjian Confesses Second Affair Concealed by Two Coral Ridge Elders," News & Reporting, accessed January 15, 2018, <http://www.christianitytoday.com/news/2016/march/tullian-tchividjian-confesses-second-affair-coral-ridge.html>.

²² Tripp, *Dangerous Calling*, 61.

²³ Tripp, *Dangerous Calling*, 61, emphasis mine.

²⁴ Solomon writes, "The hearts of the sons of men are full of evil and insanity is in their hearts throughout their lives" (Eccl. 9:3, NASB, emphasis mine).

²⁵ Edwards, *Tale of Three Kings*, 85.

Perhaps this is all we can ultimately hope for as Paul said in his writings to young Timothy, “Let your good character shine through. Let the life you live through your words and actions be a good representation of God’s love and grace.”²⁶

Validity of Survey Results

For the reasons identified in Edwards’ insightful retelling, self-deception could certainly be a legitimate factor in skewing pastoral responses and thereby survey results from what was originally anticipated. On the other hand, if the numbers are accurate, it could be that many of the mega-church participants have indeed succeeded in the discipline of self-awareness, and ministry success is evidence of effective incorporation of this skill. Ongoing research to gain clarity with survey results might further involve the assessment of pastors with the same instrument who have since resigned from full-time ministry, minimizing the potential for consequences within a congregation.

In addition to the biblical issues previously raised regarding the reliability of survey results, given the ambiguity of deceptive hearts, it is important to address a few more specific areas within the field of EI and SA, that may influence the research moving forward. In her experience working within the field of EI, subject matter expert Tasha Eurich claims, “We’ve found that even though most people *believe* they are self-aware, self-awareness is truly a rare quality: We estimate that only 10%–15% of the people we studied actually fit the criteria.”²⁷ Such claims clearly call into question a working

²⁶ 1 Timothy 4:15, NASB.

²⁷ Tasha Eurich, “What Self-Awareness Really Is (and How to Cultivate It),” *Harvard Business Review*, last modified January 4, 2018, accessed January 14, 2018, <https://hbr.org/2018/01/what-self-awareness-really-is-and-how-to-cultivate-it>. “The major components of our research included: Analyzing the results of nearly 800 existing scientific studies to understand how previous researchers defined self-awareness, unearth themes and trends, and identify the limitations of these investigations. Surveying

definition, and therefore the standard, or measurement for healthy levels of SA.

Furthermore, it is believed that “even healthy, high-functioning humans are prone to great irrationality”²⁸ Furthermore, “social scientists have reported ample evidence showing that most people overestimate their abilities, take credit for their success while blaming others for their failures, and perceive themselves to be holier than others.”²⁹ Many of these findings can be validated throughout one’s own intrapersonal and interpersonal experience. Such behavior may be the result of wayward emotions but often can mingle with cognitive factors as well. McMinn and Campbell affirm, “Cognitive therapists are correct that we are prone to cognitive errors, but most often we do not evaluate ourselves too negatively. Rather, we have self-enhancing perceptions that make us think we are better than we truly are.”³⁰

In her helpful book *Lies We Tell Ourselves*, Dr. Courtney S. Warren would argue, “Self-deception comes from not having enough psychological strength to admit the truth

thousands of people across countries and industries to explore the relationship between self-awareness and several key attitudes and behaviors, like job satisfaction, empathy, happiness, and stress. We also surveyed those who knew these people well to determine the relationship between self and other ratings of self-awareness. Developing and validating a seven factor, multi-rater assessment of self-awareness, because our review of the research didn’t identify any strong, well-validated, comprehensive measures. Conducting in depth interviews with 50 people who’d dramatically improved their self-awareness to learn about the key actions that helped them get there, as well as their beliefs and practices. Our interviewees included entrepreneurs, professionals, executives and even a Fortune 10 CEO. (To be included in our study, participants had to clear four hurdles: 1) they had to see themselves as highly self-aware, which we measured using our validated assessment, 2) using that same assessment, someone who knew them well had to agree, 3) they had to believe they’d experienced an upward trend of self-awareness over the course of their life. Each participant was asked to recall their level of self-awareness at different stages of their life up until the age they were currently (e.g., early adulthood: ages 19-24, adulthood: ages 25-34, mid-life: ages 35-49, mature adulthood: ages 50-80), and 4) the person rating them had to agree with the participants’ recollections. Surveying hundreds of managers and their employees to learn more about the relationship between leadership self-awareness and employee attitudes like commitment, leadership effectiveness, and job satisfaction.”

²⁸ McMinn and Campbell, *Integrative Psychotherapy*, 96.

²⁹ McMinn and Campbell, *Integrative Psychotherapy*, 96.

³⁰ McMinn and Campbell, *Integrative Psychotherapy*, 97.

and deal with the consequences that will follow when the truth is acknowledged.”³¹

Perhaps this is the reason why so many pastors live in solitude which is addressed in a subsequent section within the chapter. Warren proposes, “We don’t want to see our insecurities, our ugliness, our pained and damaged parts.”³² Self-deception can leave us with massive amounts of regret. She explains, “One common reason that we experience regret is that we made choices with harmful consequences to avoid being honest. To distract ourselves from the truth, for example we will do just about anything – we may drink alcohol, use drugs, eat, shop, pick fights, travel, leave, or gamble.”³³ Perchance these measures are taken to quiet the voices within, or further numb the feeling to address the issues at hand. Even the apostle Paul seemed aware of self-enhancing perceptions when he instructed his readers to “be honest in your estimate of yourselves.”³⁴ For the Christian, Tripp offers additional thoughts on the unique role of sin in deceiving its victim:

Because sin blinds, and those blinded by sin tend to be blind to their blindness, it is dangerous to handle the truths of the Word without asking students to look into the mirror of the Word and see themselves as they actually are. Students who don’t do this will enter ministry convinced that they are prepared to fix the world but will fail to recognize that they need fixing just as much as anyone to whom they have been called to minister.³⁵

³¹ Dr. Cortney S. Warren, *Lies We Tell Ourselves: The Psychology of Self-Deception* (Las Vegas, NV: Choose Honesty, LLC, 2014), 13.

³² Warren, *Lies We Tell Ourselves*, 13.

³³ Warren, *Lies We Tell Ourselves*, 25.

³⁴ Romans 12:3, NASB.

³⁵ Tripp, *Dangerous Calling*, 54.

It is important to note, “This [principle] is consistent with the theological notion of the noetic effects of sin – that we have a sort of blindness or intellectual dullness because of our sinful state, and this blindness keeps us from seeing ourselves correctly in relation to God.”³⁶ This seems to get at the root issue of EI to be addressed later in a section that essentially reframes the hypothesis regarding healthy levels of SA and EI. This is an instance where a tool such as the Johari window offers a vehicle for helpful feedback from others who are not deceived about our strengths and weaknesses but can be objective about behavioral patterns. As if issues of self-deception were not problematic enough, those in the field of neuroscience claim that “physically our brain does not want to cooperate with our decision to change.”³⁷

Hypothesis Validated

Categorically, pastors scored relatively low in *Increase Empathy* (IE), with three SPs classified as ‘emerging.’ This score indicates this skill is still “under development” and will require additional effort to improve. Of those sampled six SPs were ‘functional,’ while none whatsoever were considered ‘expert.’ SEI defines IE as “the ability to recognize and appropriately respond to other people’s emotions. ... Fundamentally an emotional (versus analytical) recognition and response.” This relatively low score in conjunction with a significantly higher score within Pursue Noble Goals (PNG) could prove problematic in the course of leadership. Of those surveyed most participants were

³⁶ McMinn and Campbell, *Integrative Psychotherapy*, 302.

³⁷ Robert K. Cooper, *Get Out of Your Own Way: The Five Keys to Surpassing Everyone’s Expectations* (New York, NY: Crown Business, 2006), 5.

more analytical in their view of the world.³⁸ Since “empathy is fundamentally an emotional response (where ‘sympathy’ is more intellectual)”³⁹ it is possible that the ‘goal’ could be pursued at the expense of relationships. A high PNG offers a “clear sense of purpose and creates the courage and conviction to handle difficult feelings and put them into service.”⁴⁰ As in the case with any personality profile, it is necessary not only to look at single categories but evaluate the balance and imbalance in areas of concern. As such, a notable imbalance was discovered between EI and PNG. The SEI assessment guide recognizes low IE and high PNG scores as the potential for producing a leader who “runs over people in pursuit of purpose.”⁴¹

Again, the tendency of those surveyed toward the analytical indicated a propensity to “take an analytical approach to people” for those who scored high in Enhancing Emotional Literacy (EEL) and low Increase Empathy (IE).⁴² As expected, those with high EEL and low IE would also have an “analytic approach to emotions” of people.⁴³

At the same time, affirmation of the instruments ability to identify positive leadership qualities was discovered as well. For instance, high scores for both *Engaging Intrinsic Motivation* (EIM) and high *Exercising Optimism* (EO) are indicative of a “self-

³⁸ See Brainstyles (Chapter 4).

³⁹ Freedman and the SEI Team, “Guide for Certified SEI EQ Assessors,” 16.

⁴⁰ Freedman and the SEI Team, “Guide for Certified SEI EQ Assessors,” 16.

⁴¹ Freedman and the SEI Team, “Guide for Certified SEI EQ Assessors,” 17.

⁴² Freedman and the SEI Team, “Guide for Certified SEI EQ Assessors,” 17. NOTE: Those within the category of EEL who are viewed as more analytical, or concrete “may treat feelings as irrelevant or weak. Might prefer analytic view” (13).

⁴³ Freedman and the SEI Team, “Guide for Certified SEI EQ Assessors,” 17.

starter or problem-solver” which is certainly the case for mega-church pastors.⁴⁴ It is equally important to recognize the participants’ capacity to generate positive results, maintain strong relationships, and maintain energy in the course of leading. SA should not be limited to focus upon the negative but recognize areas of strength and success as well.

Hypothesis Modifications

Biola University’s *Journal of Psychology and Theology* sought to address pastoral health in the article “Maintaining Personal Resiliency in the Lives of Pastors.”⁴⁵ In response to the question, “To what do you attribute your spiritual and emotional health?” interestingly enough, one prominent theme, spontaneously identified by 54% of clergy respondents in Study 2, might best be described as *self-awareness*.⁴⁶ The authors described this form of SA as “not just an analytical sense of self-awareness, but a humble self-appraisal paired with an understanding of God’s grace and forgiveness.”⁴⁷ This conclusion was reached based on the respondents’ perception of their own sin, “because they had a powerful awareness of God’s forgiveness, and they were able to experience God’s forgiveness because they were [equally] aware of their personal weaknesses and needs.” One pastor interviewed stated,

I see myself as carrying a whole bag of inherent contradictions. That’s human nature. I am someone who is in the process of being saved who fights many

⁴⁴ Freedman and the SEI Team, “Guide for Certified SEI EQ Assessors,” 17.

⁴⁵ Katheryn Rhoads et al., “Maintaining Personal Resiliency: Lessons Learned from Evangelical Protestant Clergy,” *Journal of Psychology and Theology* 31, no. 4 (Winter 2003), 339-347.

⁴⁶ Rhoads et al., “*Maintaining Personal Resiliency*, 344, emphasis mine.

⁴⁷ Rhoads et al., “*Maintaining Personal Resiliency*, 344, emphasis mine.

battles and has yet to be realistic about that as the truth ... There's no sin of which I'm not capable of even now ... I am a sinner recovering by the grace of God and if I forget that, I'll probably be denying something that's very important.⁴⁸

This far-reaching realization in the lives of the pastors interviewed was instrumental in managing the temptation to “fall into what some call a ‘messiah complex’ through a humble awareness of their humanity.”⁴⁹ Life for pastors seeking to find a healthy balance between a “man of God” as well as a human being with faults and failures is a delicate balance. This delicate balance was summed-up by a pastor who stated, “I don’t know what the heart of a bad man looks like, but I do know what the heart of a supposed good man is like and it makes me quiver.”⁵⁰ Truly, such a moment of stark transparency is refreshing among men who truly want to serve God faithfully.

In addition to exercising SA skills and identifying harmful emotions it is important to address the root cause of the matter. We must go after the sin at the base of the inappropriate feelings. As Tim Keller states, “The solution to our sin problem is not simply to change our behavior, but to reorient and center our entire heart and life on God.”⁵¹ As a mentor of pastors, Scott Thomas contends, “If emotions are essentially a product of the affections of the heart, it is vital that the coach get to the heart so as to identify the objects that have replaced or are hampering our worship of God and thereby reel-in wayward emotions.”⁵² Repentance is helpful, but it is critical to get at the “root

⁴⁸ Rhoads et al., “Maintaining Personal Resiliency, 344.

⁴⁹ Rhoads et al., “Maintaining Personal Resiliency, 344.

⁵⁰ Rhoads et al., “Maintaining Personal Resiliency, 344.

⁵¹ Timothy Keller, *The Reason for God* (New York: Penguin, 2008), 171.

⁵² Scott Thomas and Tom Wood, *Gospel Coach: Shepherding Leaders to Glorify God* (Grand Rapids, MI: Zondervan, 2012), 83.

cause of the sin; to do that, we must first learn the *why* of their behavior, not just the *what*.”⁵³ Again, SA is not the solution, it is only a tool to help identify the lights on the emotional dashboard are lit. Awareness and diagnosis of necessity will require opening the hood to determine the root cause the alert was generated. SA is diagnostic to the state of the heart.

SA has limitations for effective long-term change because the required spiritual change is more a consequence of “what our hearts love” than “what our hands do.” The “spiritual disciplines” are important, but not as important as “developing a heart for God.”⁵⁴ The “fruit of the spirit” is a supernatural byproduct of a heart yielded to the Spirit of God in agreement with the declared Word of God.⁵⁵ In our own strength, we are unable to sustain love, joy, peace, and longsuffering from our own psychological reservoirs. In the same manner, SA is unable to drive or direct our emotions, only detect and hope to suppress or redirect behavior and attitudes. The originating source of these emotions and unruly passions is found in the mysterious passages of the heart.

Consequently,

As the affections of the heart (our inner motivations, drives, and desires, [as well as emotions]) rest more and more on the beauty, wonder, and freedom of the gospel of grace – as it begins to take our breath away – the things of this world (and it, too, is filled with things that can take our breath away), things of our own flesh (our plans and personal strategies to be “right”), and the whispers of the evil one begin to lose their hold over us.⁵⁶

⁵³ Thomas and Wood, *Gospel Coach*, 83.

⁵⁴ Bryan Chapell, “Chapter 11,” accessed January 20, 2018, <http://www.thetransformedsoul.com/about-the-book/chapters/chapter-11>.

⁵⁵ Galatians 5:22, 23.

⁵⁶ Thomas and Wood, *Gospel Coach*, 58.

In the writings of his day, perhaps the great theologian John Owens would have described the root issues behind SA in this manner:

It [sin] can lie so close in the mind's darkness, in the will's indisposition, in the disorder and carnality of the affections, that no eye can discover it. The best of our wisdom is but to watch its first appearances, to catch its first under-earth heavings and workings, and to set ourselves in opposition to them; for to follow it into the secret corners of the heart that we cannot do.⁵⁷

Owen masterfully describes a biblical version of SA and the deceitful nature of man's heart. In further illuminating the matter, he offers insight on the inner workings of humanity stating, "The mind was designed to discover truth, the emotions and affections to set themselves on the beauty of the truth and the will to perform the truth out of love for God. But sin has entered, and a beautiful creation has been seriously marred."⁵⁸

The destructive role of sin upon mankind can hardly be overestimated. It impacts every aspect of man's being – especially his emotions. Perhaps Tripp gets SA correct when he states, "It is only in light of the awesome glory and holiness of God that you [even as a pastor] come to have an accurate view of yourself and the depth of your need for the rescue that only a God of glorious grace can provide."⁵⁹ Truly, this is the most important factor that calls for the regeneration of mankind and pastors alike. For this reason, Tripp probes, "Pastor, do you examine yourself daily by humbly placing yourself before the one mirror you can trust, the mirror of the Word of God?"⁶⁰ "Remember, no mirror [or survey instrument] that you look into to know yourself will ever show you *you* with the

⁵⁷ Greg Herrick, "3. The Seat of Sin, the Heart," *Bible.Org*, accessed January 21, 2018, <https://bible.org/seriespage/3-seat-sin-heart>.

⁵⁸ Herrick, "3. The Seat of Sin, the Heart."

⁵⁹ Tripp, *Dangerous Calling*, 121.

⁶⁰ Tripp, *Dangerous Calling*, 157.

clarity and accuracy of the mirror of the Word of God.”⁶¹ In this sense, although merit can be found in the employment of self-awareness for the pastor, the greater need is the identification of the root cause of wayward, or conflicting emotions that threaten the health of ministry goals and expectations.

Building Bridges

The suggested measures in the content to follow is for pastors in ministry but is in no way to be considered a silver-bullet to resolve a myriad of problems. As identified in the introduction, the primary goal of this work has been to construct a bridge to improved levels of self-awareness. The goal of the bridge is to bring about healthy pastors who can serve their respective church effectively. In this case, a bridge is merely a vehicle to transport or facilitate the desired outcome. To this end, various methods or tools have been identified to improve the lives of those within the profession. As such a number of areas have been identified as particularly instrumental throughout the research.

Reflection and Meditation

The ability to contemplate the circumstances of life and our behavior is helpful for those in leadership. In Scripture the terminology associated with “reflection is a broader term that encompasses the idea behind biblical commands such as ‘consider,’ ‘remember’ and ‘think.’”⁶² Meditation and reflection are careful measures to question and

⁶¹ Tripp, *Dangerous Calling*, 157.

⁶² Bob Burns, Tasha D. Chapman, and Donald C. Guthrie, *Resilient Ministry: What Pastors Told Us About Surviving and Thriving* (Downers Grove, IL: IVP Books, 2013), 48.

consider the emotions that move us to action. Opportunities perhaps to consider what is really happening. Tripp, speaking from experience says, “When you’re in the intersection between the promises of God and the details of your situation, what you do with your mind is very important. In this intersection, God will never ask you to deny reality.”⁶³ It is always critical to understand what is the reality of the situation confronting me? It is especially important to understand the feelings at work. Again, identify the warning lights displayed on the dashboard. Why am I feeling this rage? Why am I feeling jealous? Then it is critical to consider what God has said about the matter. It is important to understand that “faith doesn’t deny reality. No, it is a God-focused way of considering reality.”⁶⁴ Our decision-making and meditation is reconciled with the truths of God’s Word. Romans 4 tells us that Abraham meditated on God, “and as he meditated on God, he actually grew stronger in faith even though nothing in his circumstances had changed yet.”⁶⁵ The mind is the control center for many of our emotions, and thus our behavior. As such, “meditating on circumstances will leave you in awe of the circumstances. They will appear to grow larger, you will feel smaller, and your vision of God will be clouded. But if you meditate on the Lord, you will be in greater awe of His presence, power, faithfulness, and grace.”⁶⁶

In order to lead with courage, confidence, and faith, the ability to be self-aware and correctly interpret the inner emotional chatter is critical. Tripp observes, “It is vital to

⁶³ Tripp, *Dangerous Calling*, 133.

⁶⁴ Tripp, *Dangerous Calling*, 133.

⁶⁵ Tripp, *Dangerous Calling*, 133.

⁶⁶ Tripp, *Dangerous Calling*, 133.

always be aware of what is capturing your meditation. What grabs your thoughts when you're driving or when you have a few quiet moments?"⁶⁷ This is a form of SA when we take careful inventory of our thought life and the driving motives of the heart. "The lack of a meditative, Christ-centered devotional life in many pastors is not just the result of the seemingly unending demands of ministry preparation; it is also the product of arrival."⁶⁸ In discussing the benefit of meditation, Oswald says, "We can actually go to one part of the brain and observe the activity of another part...where we can be the watcher, the witness, the observer."⁶⁹ He argues that in order to develop SA, "We need to go to this place to observe our thoughts, emotions, body sensations, and behavior." As such he contends "meditation can be seen as another way of practicing such SA."⁷⁰

Community

The dangers of isolation for pastors resurfaced numerous times in the course of this research. Addressing pastoral burnout, Bob Osborne notes, "As leaders, we are constantly tempted by a deadly cocktail of narcissism and isolation...and once our faith slips from a tight grip on Jesus and his power, we are trying to do tremendously difficult jobs on our own."⁷¹ And yet, the prevailing testimony of so many pastors throughout

⁶⁷ Tripp, *Dangerous Calling*, 136.

⁶⁸ Tripp, *Dangerous Calling*, 186.

⁶⁹ Roy M. Oswald and Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Lanham, MD: Rowman & Littlefield Publishers, 2015), 32.

⁷⁰ Oswald and Jacobson, *The Emotional Intelligence of Jesus*, 33.

⁷¹ Eryn Sun, "Pastor Burnout Is Result of Idol-Chasing, Lack of Grip on Gospel," *Christian Post Reporter* (Feb 8, 2012), accessed January 20, 2018, <https://www.christianpost.com/news/pastor-burnout-is-result-of-idol-chasing-lack-of-grip-on-gospel-68949/>.

churches across North America is the sense of isolation and loneliness. In his open letter of apology, Mark Driscoll shared, “I have been a pastor for a long time, but have not had a close pastor since college. I now rejoice that God has been gracious to give me pastors for accountability and wise counsel.”⁷² Perhaps such a community could have helped Mark avoid the hardships he has since endured in his struggle to maintain a healthy ministry to his following. Tripp claims, “For much of my Christian life and a portion of my ministry, I had no idea that my walk with God was a community project. I had no idea that the Christianity of the New Testament is distinctively relational, from beginning to end.”⁷³ Pastors need to be reminded that they are not excluded from the family but need it all the more. Pastors need community too, only more so.

After many years of consulting with church leaders, Roy Oswald has concluded that “it’s all about relationships” between pastor and congregation and among members of the congregation. He argues the more he learned about EI, the more he concluded, “It’s the most powerful tool that exists to help church leaders enhance their relational skills.”⁷⁴

Furthermore, it is believed that “thinking is more likely to be clear for people whose lives are filled with meaningful, rich relationships. When relationships are absent, isolated people often drift off into the world of unusual and unrealistic thoughts, and rationality suffers.”⁷⁵ The model of Christian community in the early church is clear and

⁷² “Mark Driscoll Posts an Open Letter of Apology,” *RELEVANT Magazine*, March 17, 2014, accessed January 21, 2018, <https://relevantmagazine.com/god/church/mark-driscoll-posts-open-letter-apology>.

⁷³ Tripp, *Dangerous Calling*, 83.

⁷⁴ Oswald and Jacobson, *The Emotional Intelligence of Jesus*, 1.

⁷⁵ McMinn and Campbell, *Integrative Psychotherapies*.

“autonomous Christianity never works, because our spiritual life was designed by God to be a community project.”⁷⁶

Accountability Groups

Whether in the context of a large community, or in a closed-group, accountability is a very effective measure to address the limitless emotional aspects that confront a pastor. Although as one has noted, “Part of the problem with accountability is that it isn’t always properly administered within the church. Often, men join an accountability group as a façade to hide their spiritually anemic lives.”⁷⁷ As is always the case, those who choose to benefit from accountability groups must allow the process the opportunity to work. It has been said, “Self-awareness without accountability is self-absorption.”⁷⁸ The purpose of self-awareness is to change behavioral patterns that have become somewhat automatic, often without our knowledge. For this reason, “true self-awareness is achieved when those discoveries [yet unknown] are consistently confirmed, contested, or constructed by those closet to us ... our God, our families, our leaders, our teams, our co-workers, and even those we’re leading.”⁷⁹ It is important to recognize that “accountability doesn’t just keep us from failure, it pushes us toward success.”⁸⁰ It is a safeguard from the standpoint that it offers an opportunity for “spiritual integrity that can allow the gospel to transform every aspect of one’s life.”⁸¹ However, it will require

⁷⁶ Tripp, *Dangerous Calling*, 38.

⁷⁷ Thomas and Wood, *Gospel Coach*, 191.

⁷⁸ Matt, “The Avengers Initiative,” Mjreed.Com, May 17, 2012, accessed January 21, 2018, <http://mjreed.com/avengers-initiative/>.

⁷⁹ Matt, “The Avengers Initiative.”

⁸⁰ Matt, “The Avengers Initiative.”

⁸¹ Matt, “The Avengers Initiative.”

transparency which is difficult for pastors who have unrealistic expectations of themselves. When the focus of what we do is upon SA, accountability, or any other method or technique, we have essentially constructed a bridge to nowhere. Perhaps a great model, but impotent in producing the needed change.

Assessments

Personality assessment can be a very helpful instrument in understanding more about who we are and how God made us unique. Florence Littauer writes, “My temperament is me, my personality is the dress I put on over me.”⁸² I have known some who make the comment, I don’t want to be “boxed-in” or “poured into a mold” that fixes my personality. Florence Littauer rightly claims that understanding our basic temperament actually “opens up a gate in our protective wall; it causes us to accept ourselves and others realistically, and it shows us how to anticipate problems and handle them before they happen.”⁸³ A number of tools have been identified in the course of this project to assist pastors in evaluating personality temperaments and see themselves through the eyes of others as well in order to discover blind spots.

A fundamental step in practicing SA, or any form of self-improvement begins by acknowledging both weaknesses, as well as strengths. Those with low levels of SA and EI are prone to blame parents, spouses, friends, or their circumstances. It is widely known, “In Alcoholics Anonymous, each person has to stand up, give his name, and say,

⁸² Florence Littauer, *Personality Plus: How To Understand Others by Understanding Yourself, Revised, Expanded Edition* (Tarrytown, NY: Revell, 1993), 11.

⁸³ Littauer, *Personality Plus*, 151.

‘I am an alcoholic.’”⁸⁴ Until a person is willing to admit a weakness and verbalize it to others, seldom will progress be made in correcting the matter. Relationally, “when we begin to understand the differences in our basic temperaments, it takes the pressure off our human relationships. We can look at each other’s differences in a positive way and not try to make everyone be like us.”⁸⁵ This can be liberating for a pastor, especially when working with leadership teams replete with strong personalities. Ultimately, those hoping to undergo change must rest in the claims of Christ as the catalyst to change. “But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name”⁸⁶

Mentorship

Pastors and authors Thomas and Wood offer considerable insight into pastoral health in their book *Gospel Coach* wherein they argue for a mentor, or *coach* who comes alongside those in ministry to “provide motivation and imparts skills, encouragement, and application to meet a task or challenge.” They appeal to the work of Stanley and Clinton titled *Connecting: The Mentoring Relationships You Need to Survive in Life* as support for such a person.⁸⁷ Motivation for a coach comes out of ministry experiences where Thomas shares critical points in leadership wherein he made poor decisions in part because “there was no one to help me sort through my emotions and my heart issues and

⁸⁴ Littauer, *Personality Plus*, 151.

⁸⁵ Littauer, *Personality Plus*, 172.

⁸⁶ John 1:12.

⁸⁷ Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Survive in Life* (Colorado Springs, CO: NavPress, 1992), 47-85.

to guide me toward a godly response.”⁸⁸ Pastors are reminded, “Before you were called to be a shepherd, you were called to be a lamb.”⁸⁹

For those in the evangelical community, “the question that we need to ask ourselves is this: *Who is shepherding the shepherds?* Where do ministry leaders in the local church find their own pastoral care?”⁹⁰ Until this question is given serious consideration, and strategic efforts are made to mobilize the church leadership into a form of action it is likely that pastors will continue to suffer silently. “How can we ask pastors to confess that they, because of their isolation, don’t see? How can we ask them to confess when they are convinced that honest confession would cost them not only respect but also their jobs?”⁹¹ Consequently, many pastors continue on in ministry working in somewhat of a vacuum with few, if any to discuss the daily challenges that confront them. It should come as no surprise in counseling with pastors over the years, Thomas shares that some of the most common responses to his coaching has been the exposure of “blind spots” in those he mentors.”⁹²

The form of mentorship, or coaching for church leaders, should look “less like corporate consulting and more like biblical shepherding.”⁹³ Authors Thomas and Wood caution those seeking assistance. They have observed, “Instead of a relationship defined

⁸⁸ Thomas and Wood, *Gospel Coach*, 17.

⁸⁹ Burns, Chapman, and Guthrie, *Resilient Ministry*, 18.

⁹⁰ Thomas and Wood, *Gospel Coach*, 25.

⁹¹ Tripp, *Dangerous Calling*, 78-79.

⁹² Thomas and Wood, *Gospel Coach*, 27.

⁹³ Thomas and Wood, *Gospel Coach*, 31.

by biblical concepts of love, accountability to God, and covenant obligations and responsibilities, we have shifted to a coaching and counseling model that affirms all of our life choices.”⁹⁴ To guard against such practices of perhaps well-meaning people, it is critical to adhere to biblical principals in addressing the root issues of life. Once again Gospel Coaches carefully distinguish their mentoring philosophy from the mainstream:

The main focus of most life coaching today is not pathology – a thorough examination of the nature of our problems and their causes, processes, development, and consequences. Rather humanism is focused on behavioral change through increased awareness and choices to allow for desired future results and solutions to current “problems in living,” or what is commonly referred to as mental illnesses.⁹⁵

“In other words, much of life coaching is less concerned with issues of sin, rebellion against God, and our need for a Savior; it is about helping us achieve our self-determined goals in life, enabling us to seek happiness in fulfilling our personal desires.”⁹⁶ It is important to once again to recognize this truth in contrast to the goals associated with self-awareness (SA). Self-awareness is unable to address the sin-problem as it can only identify and seek to respond to symptoms and destructive behavioral patterns. Ultimately, we are all in need of a Savior, pastors included. “We [Scott and Thomas] contend that *any* approach that relies on a client-centered coaching approach, even if it flies under the banner of being Christ centered, is fundamentally flawed.”⁹⁷ It is important to note that the research contained herein is in full agreement with this

⁹⁴ Thomas and Wood, *Gospel Coach*, 44.

⁹⁵ Thomas and Wood, *Gospel Coach*, 45.

⁹⁶ Thomas and Wood, *Gospel Coach*, 45.

⁹⁷ Thomas and Wood, *Gospel Coach*, 46.

statement. Tripp admonishes, “Pastor, seek out a spiritually mature person to mentor you at all times.”⁹⁸

Pre-emptive Measures

Once a pastor is employed in full-time ministry, the weeks move quickly, and little time is available for addressing educational shortcomings and ongoing personal development is often of little priority over the needs of the congregation. For this reason, the findings of this research suggest additional training for those would-be pastors while in a seminary setting. Oswald argues that EI, “Involves a set of competencies that are not taught in seminary but that are central to pastoral effectiveness.”⁹⁹ Tripp adds, “I am convinced that the crisis of pastoral culture often begins in the seminary class.”¹⁰⁰ Having attended some of the finest seminary institutions in the nation over the last couple of decades, EI, EQ, and issues surrounding SA were not adequately addressed, based upon these findings. Students are taught much about the Bible, but little about people, and relationships. Tripp remarks with cutting precision, “When I was in seminary, I was taught how to preach and how to exegete the Scriptures, I wasn’t taught how to exegete people. ... I didn’t know that pastoring is dealing with people and their messiness.”¹⁰¹ We are living in an era when so many students attend seminary with the idea of becoming a teaching pastor, an executive pastor, or perhaps some other niche or function of

⁹⁸ Tripp, *Dangerous Calling*, 79.

⁹⁹ Oswald and Jacobson, *The Emotional Intelligence of Jesus*, 119.

¹⁰⁰ Tripp, *Dangerous Calling*, 52.

¹⁰¹ Burns, Chapman, and Guthrie, *Resilient Ministry*, 23.

ministry. More often than not, these titles imply the pastor will be removed from other duties and responsibilities that involve working with people. The academic model of prioritizing the study of Bible and theology often supersede that of the relational aspect of ministry. It begins with classrooms that are academic without the balance of knowing how to be a pastor. Tripp cautions, “It begins with brains becoming more important than hearts.”¹⁰² Historically, pastors “came to the classroom carrying the humility and wisdom gained only by their years in the trenches. They taught with the hearts and lives of real people in view- the people with whom they had wept, become angry, rejoiced, and contended.”¹⁰³ A pastor is more than a professor dealing with the analytical and problematic issues of the text, he must be able to connect at the heart level and develop meaningful relationships with those he intends to lead.

In his final evaluation of modern-day seminarians, Tripp makes an argument that should be carefully factored into the high rate of turnover in ministry. He states, “I am convinced that what we often call ‘ministry burnout’ (a term I don’t think is particularly helpful) is often the result of pastors’ seeking in their ministry what cannot be found there, and because it can’t be found there they end up weary and discouraged.”¹⁰⁴ Throughout this research, personal testimonies of pastors frequently refer to the lack of leadership preparation and unrealistic expectations.

¹⁰² Tripp, *Dangerous Calling*, 52.

¹⁰³ Tripp, *Dangerous Calling*, 53.

¹⁰⁴ Tripp, *Dangerous Calling*, 203.

Self-awareness for those in Full-time Ministry

The application of EI, EQ, and exercises which encourage self-awareness are equally beneficial to anyone serving in a full-time ministry position. “Ministry leaders tend to be the most under resourced members of the church, often receiving the least amount of support and attention.”¹⁰⁵ For this reason, dealing with volunteers to accomplish the work will require exceptional relational skills to encourage, motivate, and direct the work at hand. As such, it is critical that “the confidence, that inner sense of well-being and capability in ministry, is not untoward self-confidence but comes from a knowledge of whom I serve. He is my confidence and ability. He will not call me to a task without enabling me to do it.”¹⁰⁶ It is important that we seek to serve an audience of One, and yet are able to maintain a spirit of unity among those called to serve.

The challenges will always seem greater than our natural abilities. This is ministry. The role of emotions will affect the work on a daily basis. For instance, “Fear can be an ungodly and dangerous thing. It can overwhelm your senses. It can distort your thinking. It can kidnap your desires. I can capture your meditation so that you spend more time worrying about what others think about what God has called you to be.”¹⁰⁷ Worse still, it can “make God look small and your circumstances loom large.”¹⁰⁸ At the same time, fear can instill a sense of vigilance and courage that enable the work to be accomplished in a God-honoring fashion. Self-awareness is critical as “horizontal fear

¹⁰⁵ Burns, Chapman, and Guthrie, *Resilient Ministry*, ??

¹⁰⁶ Tripp, *Dangerous Calling*, 123.

¹⁰⁷ Tripp, *Dangerous Calling*, 128.

¹⁰⁸ Tripp, *Dangerous Calling*, 128.

cannot be allowed to rule your heart, because if it does, it will destroy you and your ministry.”¹⁰⁹ Whether you are a pastor, or ministry leader, “You are at the same time a person in the middle of your own sanctification. You are not yet free of sin and all its attendant dangers.”¹¹⁰ Unrealistic expectations of ourselves can lead to defeat and discouragement.

General Leadership Application

Regardless of leadership role, “Our first step in becoming honest with ourselves is self-awareness. We start by just noticing – we become observers of our own lives.”¹¹¹ Out of control emotions always work against us. We need a keen understanding of how we are wired, and why our feelings flow in certain ways under certain circumstances. Tim Frisina observes, “Leadership is seductive and delusional. It allows people to indulge their ego and forget their convictions.”¹¹² For this reason, the discipline of SA, related knowledge of how we function psychologically, and why, removes the element of surprise, making it less likely our feelings will sabotage us. Frisina also points out that this type of change is a “personal and intimate endeavor.”¹¹³ In other words, this must be intrinsically motivated and seldom the result of some extrinsic form of motivation. Once

¹⁰⁹ Tripp, *Dangerous Calling*, 128.

¹¹⁰ Tripp, *Dangerous Calling*, 154.

¹¹¹ Warren, *Lies We Tell Ourselves*, 29.

¹¹² Michael E. Frisina, “Self-Awareness: The Basic Competency of the Influential Leader,” in Michael E. Frisina, *Influential Leadership: Change Your Behavior, Change Your Organization, Change Health Care* (Washington, D. C.: Health Administration Press, 2014), accessed November 13, 2017, [http://www.ache.org/pdf/secure/gifts/Frisina\(2275\)Gift.pdf](http://www.ache.org/pdf/secure/gifts/Frisina(2275)Gift.pdf), 8.

¹¹³ Frisina, “Self-Awareness,” 8.

again, the sister of deception, namely denial, stands in opposition to such change. Frisina acknowledges “The Three Deadly ‘D’s’ of Change” in three stages: “denial, defending, and diminishing.” As such, he defines denial as “a person’s natural tendency to dismiss behavior that is disruptive, dysfunctional, or unproductive.”¹¹⁴

During the difficult days of leadership where identity, motives, and calling are challenged, it is important to remember the vast opportunities for growth in such times.

Dr. Courtney Warren reminds us:

The truth is that pain is not inherently bad for us; pain is information. Sometimes pain is a reasonable reaction to the truth. We would all benefit by shifting our focus from seeing pain as bad to seeing pain as motivation to change. ... To know ourselves requires discomfort – without some anxiety, pain, and discontentment, we probably will not have sufficient motivation to change.”¹¹⁵

From a Christian perspective, it is all the more important to remember “negative emotions are often used by God to produce growth and good things in our lives.”¹¹⁶ To this end, many people would testify that their greatest gains in personal growth occurred during the most painful seasons of life. In the areas where we are particularly vulnerable, we must learn not to fan the flame of anger or nurture unhealthy fear. In other words, we must always seek to avoid emotional hijacking to minimize poor decision making. At the same time, we must be careful not to smother the helpful energy provided by our positive emotions such as love, hope, empathy, and motivation.

¹¹⁴ Frisina, “Self-Awareness,” 8.

¹¹⁵ Warren, *Lies We Tell Ourselves*, 27.

¹¹⁶ McMinn and Campbell, *Integrative Psychotherapy*.

Conclusion

The ongoing awareness and evaluation of human emotions is a valuable skill for pastors in that “emotions are an essential part of our identity” and engage us in the world around us.¹¹⁷ Special caution must be given toward becoming too analytical about ministry or removed from the common emotional needs of our own, and others around us. Psychotherapists often refer to the Kleenex Standard suggesting that “therapists who rarely need to replace their box of Kleenex may want to consider if they are digging beneath the intellectual surface to deal with the deeper conflicts that clients experience.”¹¹⁸ Rather, they would argue that “the most effective therapy occurs at *both* an intellectual and an emotional level, and the emotional work often involved the client reaching for another tissue.”¹¹⁹ Perhaps this rule should apply in the pastor’s office as well. Pastors need to connect to the hearts and emotions of those within their sphere of ministry. In their lifelong experience and affiliation in ministry, *Gospel Coach* authors contend: SA is critical in the life of a pastor, “because it is the pastor who sets the emotional tone for the congregation he serves.”¹²⁰

“Pastor, it is plain and simple: you and I need to be pastored. One of the scandals of hordes of churches is that no one is pastoring their pastor. No one is helping him see what he is not seeing. No one is helping him examine his thoughts, desires, words, and behavior.”¹²¹ For this reason, it is critical to employ the proposed tools and methods to

¹¹⁷ McMinn and Campbell, *Integrative Psychotherapy*, 97.

¹¹⁸ McMinn and Campbell, *Integrative Psychotherapy*, 121.

¹¹⁹ McMinn and Campbell, *Integrative Psychotherapy*, 121, emphasis mine.

¹²⁰ Oswald and Jacobson, *The Emotional Intelligence of Jesus*, 125

¹²¹ Tripp, *Dangerous Calling*, 210.

continue to grow in the area of self-awareness, which will also result in improved social-awareness as well. “Some approaches to psychotherapy have focused almost exclusively on emotions, others almost exclusively on cognitions. Some have ignored spiritual matters; others have focused so much on spiritual matters that they seem to overlook the other dimensions of experience.”¹²² In integrative psychotherapy, the goal is an “attempt to build bridges between the various dimensions of human experience.”¹²³ It has also been the goal of this work to integrate the truth of Scripture, along with helpful tools to bring about a greater awareness of the internal communication taking place through our emotions.

Of even greater importance is the heart of the leader. “A very real and present danger in the life of every church leader is a growing coldness of heart, losing the vitality, pliability, and centeredness on God’s grace that gives life and empowerment for all that we do.”¹²⁴ Ultimately, “transformation occurs as Christians appropriate the gospel and live by faith in what God declares true in Jesus. Those who have been transformed by the power of this message recognize that every wrong action, thought, *or emotion* is fundamentally a form of unbelief in the gospel, in what it declares to be true.”¹²⁵

¹²² McMinn and Campbell, *Integrative Psychotherapy*, 301.

¹²³ McMinn and Campbell, *Integrative Psychotherapy*.

¹²⁴ Thomas and Wood, *Gospel Coach*, 30.

APPENDIX A

RECOMMENDED RESOURCES FOR EVALUATING SELF-AWARENESS

1. Johari's Window (No Fee)

- a. **Johari Window** (Online) Interactive assessment

Address: <http://kevan.org/johari>

2. 360 Degree Evaluations (Designed for Pastors)

- a. **Shepherd Staff Ministry:** SAM-360 is going to have at least fifteen people who know you well and are familiar with your ministry to give you feedback of what areas they see as your strengths and what areas need development. This is done through internet and email. Once these fifteen (or more) people have given you feedback by filling out an online questionnaire, the answers will be simulated together and tabulated to see where you are in your pastoral intelligence. Then you will receive at least fifty pages of not only feedback, but also practical coaching tips of how you need to develop these areas. It will also consist of a coaching plan for you to look over and think through which steps you will need to take to raise your pastoral intelligence.

Executive Director: Dr. Maurice Graham

Address: 828 Buford Rd
Richmond, VA 23235

Phone: 804.327.0707

3. Personality Assessments (no fee)

- a. **16Personalities** (Online) Personality Test using Myers Briggs model

Address: <https://www.16personalities.com/free-personality-test>

- b. **The MBTI Framework** (Online) assessment.

Address: <https://www.mbtionline.com/>

- c. **123test** (Online) Personality, DISC personality

Address: <https://www.123test.com/business/>

- d. **Open DISC Assessment Test** (Online) Interactive personality test

Address: <https://openpsychometrics.org/tests/ODAT/>

- e. **Psychology Today** (Online) Big Five Personality Test (20 mins)
Address: <http://psychologytoday.tests.psychtests.com/bin/transfer?req=MTF8Mzg5MXwxOTA0OTM0fDF8MQ==&refempt=>

4. Emotional Intelligence (fee and non-fee)

- a. **Psychology Today** (Online) Free Emotional Intelligence Test (30-45 mins)
Address: <http://psychologytoday.tests.psychtests.com/bin/transfer?req=MTF8MzIwM3wxOTA0ODk2fDF8MQ==&refempt=>
- b. **Six Seconds** (Online) Inexpensive Professional Assessments: Brain Brief Profile, Brain Discovery Profile, Brain Talent Profile, Your SEI Profile
Address: <https://products.6seconds.org/product-category/assessments/>
- c. Global Leadership Foundation (Online) Free Emotional Intelligence Test
Address: <http://globalleadershipfoundation.com/geit/eitest.html>

APPENDIX B

REQUEST FOR SUPPORT FROM SBC

Dear Partner in Ministry,

I am currently enrolled in the D.Min. (Pastoral Skills Track) at Gordon-Conwell Theological Seminary (GCTS). Dr. David Currie is the Doctoral Program Director for GCTS at the primary campus in Boston, MA, who often challenges us as pastors to be passionate – reflective – practitioners in our place of ministry. This program encourages leaders in Christian ministry to increase their effectiveness in the local church, parachurch organization, or mission in which they minister. The Pastoral Skills track that I have chosen focuses on three primary areas of significance: Pastor as a Preacher, Pastor as a Caregiver, and Pastor as a Person. I believe these are practical areas of study for any pastor, which pays real dividends in the life of the church.

My project thesis topic builds upon this foundation with a desire to take a forensic look into the life of pastors in order to better understand their particular behavior. I am increasingly concerned with epidemic levels of personal and moral failure in our pulpits today. I am fully aware that this is an area of great concern for you as a well-known friend of pastors and leader within the SBC. I am convinced that much of this failure, at least in part, is the result of isolation and independence. My thesis would suggest that greater measures of accountability within the pastorate will enhance levels of self-awareness. My ultimate goal is two-pronged: 1) evaluate pastoral self-awareness; 2) Encourage partnerships of accountability to enhance what I believe are low levels of self-awareness.

At this stage, my thesis will focus primarily upon the first prong - the careful evaluation of self-awareness among pastors engaged in ministry. The instrument of choice to evaluate what has commonly been referred to as emotional intelligence (EI) is provided by Dr. Maurice Graham. Dr. Graham has been a missionary, pastor, licensed family counselor (L.M.F.T.), and now counsels pastors on a daily basis. As a certified student of EI, Dr. Graham also integrated other key components (e.g., theology, spirituality) as factors he considered significant to identifying healthy pastors. This eventuated in what is now known as *Skill Assessment for Ministry 360™* (SAM-360™) as a tool for measuring pastoral intelligence. Pastoral Intelligence™ is a combination of theological, spiritual, and emotional intelligence. He defines theological and spiritual intelligence as, “the ability to think theologically and integrate your theological thinking into your spirituality.” He further suggests that, “...emotional intelligence is the ability to manage your emotions as well as the emotions of your congregation.” The strength of this online instrument comes from multiple people giving feedback to the participant regarding how effective one appears to be in ministry. Dr. Graham has agreed to waive the regular \$200.00 for those who participate. It is our desire to arrange a regional follow-up session with participating pastors to review the report (57 pages) in person. Furthermore, Paul Tripp has agreed to provide

a copy of his recent work, *Dangerous Calling* to respondents as an immediate help in offering his support for their willingness to participate.

It would not be unreasonable to anticipate a degree of reluctance for men struggling with isolation and independence to respond to such a request. Consequently, I would greatly appreciate your support and endorsement (draft letter provided) of this particular work as someone highly respected within the pastoral profession. The proposed sampling of 100-150 will target pastors from the Southern Baptist Convention with regular attendance exceeding 1000 people.

DRAFT LETTER of ENDORSEMENT:

TBD

President and CEO LifeWay Christian Resources

1 Lifeway Plaza

Nashville, TN 37234

Dear Pastor,

Let's face it, the challenges of the pastorate are unique and require careful self-evaluation and quiet reflection from time to time. Hardly a week passes without hearing rumors of yet another pastor who "fell" in the course of doing ministry. As one author states, "As a pastor, you'd better be ready to fight for the gospel, but you'd better also be ready to war for your *own* soul." I believe that a significant battle-ground for our "own soul" involves a greater level of self-awareness in ministry. Scripture attests to our own proclivity to self-deception in that "Every way of a man is right in his own eyes, but the Lord weighs the heart" (Prov. 21:2). None are immunized from the ailment of a deceitful heart (Jer. 17:9). As pastor-leaders this area of spiritual health is of utmost importance in our desire to serve Christ.

A product of the Southern Baptist Convention, Mike Kelly is studying at Gordon-Conwell Theological Seminary working toward his Doctor of Ministry (DMin) in Pastoral Skills. His research is related to self-awareness in the life of pastors. Would you be willing to support him in this worthwhile effort by completing a survey? Here are a few areas of concern that I have anticipated as you consider this opportunity:

- All results are confidential. No individual data (or names) will be reported, only summary statistics.
- The online survey is designed for senior church pastors to complete.

- The online survey takes approximately 15 minutes to complete.
- Please see that *all* surveys are completed no later than **February 15 2013**.

Thank you for partnering with us by taking the time to respond to this important survey. You will receive additional instruction about this process in the days to come. Should you have any questions about the survey, please contact Mike Kelly via e-mail at kellymg@sbcglobal.net or directly at (501) 984.1511.

Sincerely,

APPENDIX C

WEB ADDRESS OF SEI TECHNICAL MANUAL

http://admin.6seconds.org/pdf/SEI_Technical_Manual_4.pdf

APPENDIX D

SURVEY QUESTIONS

INSTRUCTIONS

In the following table you will find 143 statements describing states of mind, actions and reactions.

You have 5 possible answers:

- 1 I disagree
- 2 Partially disagree
- 3 Neither disagree, nor agree
- 4 Partially agree
- 5 I agree

Think honestly about yourself in the last six months. How true is each of these statements about you?

Thank you,

Six Seconds' Team

-
- 1. I know what bothers me
 - 2. I accept myself the way I am
 - 3. I often feel dominated by impulses that I am unable to control
 - 4. I have never done anything wrong in my life
 - 5. I find myself in the same kinds of conflicts over and over
 - 6. Usually I know how people will react to what's happening
 - 7. I like to help people who are in trouble
 - 8. If I have a problem, there will always be someone to listen
 - 9. I find it difficult to listen
 - 10. I can't explain why I make the decisions I do

11. I consider myself a flexible person
12. I don't dwell on my imperfections
13. I am able to express feelings of joy
14. Nothing ever bothers me
15. I find it hard to pursue what I want
16. Even when life is complex, my sense of purpose helps me know what's most important.
17. I can control my reactions when appropriate
18. I can't say "no" to certain people
19. I am conscious of my emotions even when they are not clear
20. It is hard for me to describe my emotions
21. It's hard for me to talk to people whose point of view is different from mine
22. I am able to predict my reactions
23. I am able to establish good relationships with other people
24. I'd completely change myself if I could
25. It's hard for me to easily face new situations
26. I have never told a lie
27. I should learn to count to six before opening my mouth
28. If I hit an obstacle before reaching a goal, I just change the goal
29. I'm not concerned even when my actions have negative effects on others
30. I can hardly understand my emotions
31. I am able to use my imperfections in a way that's helpful
32. I always do the right thing
33. My feelings help me know what's important
34. It's not hard for me to put myself in another's shoes
35. I know what makes me joyful
36. I get excited in new situations
37. I am disturbed when others accurately perceive negative aspects of my character
38. I don't realize when people around me are unhappy
39. I'm clear about my life's purpose.
40. Often I don't speak up even if I feel I should
41. Recognizing people's feelings helps me make good decisions
42. I am comfortable showing the "real me"
43. I know why I act the way I do
44. It is hard for me to control my anxiety

45. I don't always tell the truth
46. I have never broken a rule
47. Emotions give me insight to solve problems
48. I am not very tenacious at pursuing my goals
49. I am highly aware of my reactions
50. I can describe my own behavior accurately
51. Changes make me anxious
52. I am aware of what makes other people angry
53. I do admit my mistakes
54. I am always happy
55. I am proud of my strong points
56. I feel uncertain when I set my goals
57. I can hardly understand what I feel
58. Before I make a decision, I try to understand my emotions
59. My personal qualities help me reach my goals
60. I try not to embarrass people in front of others
61. I find it hard to tell if the person I am talking with is annoyed
62. I never have bad days
63. I am able to keep my temper and express my disagreement at the same time
64. I struggle to understand other people's reactions
65. Sometimes I don't express an opinion even though I have a good idea
66. I can explain the way I usually react to anger
67. I find it hard to evaluate what makes me nervous
68. I have what it takes to reach my goals
69. I find it hard to control my aggressiveness
70. I think it is useful to analyze my limitations (and then grow)
71. I am glad to be the person that I am
72. I fit into new situations
73. I am sensitive to other people's points of view
74. I have never been embarrassed
75. After something happens to upset me, I know what I usually think and do
76. I have a long- term vision for my life
77. Even if I fail at one task, I know I will be successful in others
78. I have low self esteem
79. I don't like being judged

80. I feel comfortable with myself
81. It's hard to prevent the conflicts that recur in my life
82. I have powerful reasons that guide my decisions
83. I never feel sad
84. I can identify the basic reasons of my fears
85. I am not able to describe what I feel
86. I am not good at evaluating what causes others to feel uneasy
87. If I wanted to, I could tell a friend how I usually react to stress
88. When I commit to a goal, I know I will be successful
89. It is easy for me to manage my reactions
90. I am unhappy about the way I've lived my life
91. When I want to achieve something, I can focus effectively
92. I am impatient
93. I turn obstacles to my advantage
94. I know what makes people happy
95. No matter how strong my will, usually something stops me from reaching my goal
96. People always feel at ease with me
97. I start doing many things but I don't complete them
98. I am good at expressing feelings in a variety of situations
99. Often I find it difficult to accept my responsibilities
100. I don't get scared
101. I set exciting goals for myself
102. I consider myself impulsive
103. While people are speaking, I am already thinking of what I will reply
104. Even if I would like to, I cannot fully express my disagreement
105. I can explain the difference between sorrow and grief
106. If I hit a major obstacle, I find a way around it
107. My sense of purpose helps me make the best decisions
108. Typically I use only a few basic feeling words
109. I can name dozens of different feelings
110. When people talk about the emotions in a picture they're just making it up
111. I find emotions confusing
112. Emotions make sense to me
113. I will succeed in my commitments
114. My will is strong enough to overcome any obstacle

- 115. I am able to notice when I am just starting to get irritated
- 116. I can talk about feelings
- 117. Emotions can be associated with specific colors
- 118. I can read the feelings on someone's face
- 119. There is a logic to feelings
- 120. I can explain the purpose of different feelings
- 121. I eat a balanced diet.
- 122. I have a strong network.
- 123. I've been making excellent choices
- 124. I am often ill
- 125. I could be much more efficient
- 126. I feel isolated
- 127. I am achieving what I've set out to accomplish
- 128. I have strong, enduring friendships
- 129. I am in excellent health
- 130. I inspire people
- 131. I have many people that I can fully rely on
- 132. I have trouble managing my time
- 133. I feel good about life
- 134. People don't listen to me
- 135. I've effectively resolved challenges
- 136. Others resist my direction
- 137. I spend my time on what I like best
- 138. I don't like the way I am living my life
- 139. I regularly sleep well
- 140. I am masterful in what I do
- 141. People come to me to get the job done
- 142. My choices are effective
- 143. Others follow my ideas

BIBLIOGRAPHY

- Adamson, James. *The Epistle of James*. Grand Rapids, MI: Eerdmans Pub Co, 1976.
- Allender, Dan, and Tremper Longman. *The Cry of the Soul: How Our Emotions Reveal Our Deepest Questions About God*. Colorado Springs, CO: NavPress, 2015.
- Ariely, Dan. *Predictably Irrational: The Hidden Forces That Shape Our Decisions*. Revised and Expanded ed. New York, NY: Harper Perennial, 2010.
- Aristotle. "Nicomachean Ethics, Book IV." GradeSaver. Accessed February 10, 2018. <http://www.gradesaver.com/aristotles-ethics/e-text/book-iv>.
- Barnes, Albert. "Commentary on Colossians 3:15." *StudyLight.Org*. Accessed July 28, 2017. www.studylight.org/commentary/colossians/3-15.html.
- Bauer, Walter. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Edited by Frederick William Danker. Chicago, IL: University of Chicago Press, 2001.
- Bindley, Katherine. "Clergy at Higher Risk of Depression and Anxiety, Study Finds." *Huffpost Religion* (August 28, 2013). Last modified August 29, 2013. Accessed February 6, 2018. https://www.huffingtonpost.com/2013/08/28/clergy-depression-_n_3830295.html.
- Bradberry, Travis, and Jean Greaves *Emotional Intelligence 2.0*. San Diego, CA: TalentSmart, 2009.
- Burns, Bob, Tasha D. Chapman, and Donald C. Guthrie. *Resilient Ministry: What Pastors Told Us About Surviving and Thriving*. Downers Grove, IL: IVP Books, 2013).
- Calvin, John. *Institutes of the Christian Religion*. Revised edition. Peabody, MA: Hendrickson Publishers, Inc., 2007.
- Campbell, Clark, and Rodger Bufford "A Christian Perspective on Human Emotions." *Faculty Publications - Grad School of Clinical Psychology* (March 16, 2012). Accessed February 10, 2018, http://digitalcommons.georgefox.edu/gscp_fac/90.
- Chapell, Bryan. "Chapter 11." Accessed January 20, 2018. <http://www.thetransformedsoul.com/about-the-book/chapters/chapter-11>.
- Chapman, Alan. "Johari Window." Accessed September 14, 2017. <http://www.businessballs.com/johariwindowmodel.htm>.

- Cherry, Kendra. "What Is Self-Awareness?" (July 27, 2017). Accessed August 26, 2017. <https://www.verywell.com/what-is-self-awareness-2795023>.
- Coleman, Andrew. *A Dictionary of Psychology*. 3rd ed. New York, NY: Oxford University Press, 2009.
- Cooper, Robert K. *Get Out of Your Own Way: The Five Keys to Surpassing Everyone's Expectations*. New York, NY: Crown Business, 2006.
- Crabb, Larry. *Inside Out*. Colorado Springs, CO: NavPress, 2013.
- Drymalski, Andy. "Jungian Psychology Series: Psychological Inflation." *Jungstop* (February 13, 2014). Accessed May 5, 2016. <http://jungstop.com/understanding-psychological-inflation/>.
- Edmiston, John. *Biblical EQ: A Christian Handbook for Emotional Transformation* (2001). Accessed September 14, 2017. http://biblicaleq.com/Biblical_EQ.pdf.
- Edwards, Gene. *A Tale of Three Kings: A Study in Brokenness*. Repr. Wheaton, IL: Tyndale House Publishers, Inc., 1992.
- Ellis, Albert. *How to Control Your Anxiety Before it Controls You*. New York, NY: Kensington Publishing Corp, 2016.
- EQI.org. "Emotional Awareness." Accessed September 14, 2017. <http://eqi.org/aware.htm#Levels%20of%20Emotional%20Awareness>.
- Eswine, Zack. *Sensing Jesus: Life and Ministry as a Human Being*. Wheaton, IL: Crossway, 2012.
- Eurich, Tasha. "What Self-Awareness Really Is (and How to Cultivate It)." *Harvard Business Review*. Last modified January 4, 2018. Accessed January 14, 2018. <https://hbr.org/2018/01/what-self-awareness-really-is-and-how-to-cultivate-it>.
- Frankl, Viktor E., William J. Winslade, and Harold S. Kushner, *Man's Search for Meaning*. Boston, MA: Beacon Press, 2006.
- Freedman, Joshua. "2007 Workplace Issues Report." *Six Seconds*. Last modified December 12, 2007. Accessed February 6, 2018. <http://www.6seconds.org/2007/12/12/2007-workplace-issues-report/>.
- . "Dr. Daniel Goleman on the Origins of Emotional Intelligence." *Six Seconds*. Last modified January 30, 2005. Accessed February 5, 2018. <http://www.6seconds.org/2005/01/30/goleman-emotional-intelligence/>.

- . “Emotional WHAT? Definitions and History of EQ (2017 Update).” *Six Seconds*. Last modified May 28, 2017. Accessed July 6, 2017. <http://www.6seconds.org/2017/05/28/emotional-intelligence-definition-history/>.
- Freedman, Joshua, and the SEI Team. “The Brain Brief Interpretation Guide: Snapshots of your brain’s current style for processing emotional and cognitive data.” Accessed November 12, 2017. https://s3.amazonaws.com/6secus/sei/BBI_Guide_4.0_INT.pdf.
- Frisina, Michael E. “Self-Awareness: The Basic Competency of the Influential Leader.” Accessed November 13, 2017. [http://www.ache.org/pdf/secure/gifts/Frisina\(2275\)Gift.pdf](http://www.ache.org/pdf/secure/gifts/Frisina(2275)Gift.pdf), 4.
- Gardner, Howard. *Frames of Mind: The Theory of Multiple Intelligences*. 3rd ed. New York, NY: Basic Books, 2011.
- Gendlin, Eugene T. *Focusing-Oriented Psychotherapy: A Manual of the Experiential Method*. New York, NY: Guilford Press, 1998.
- Goleman, Daniel. “Cluing in the Critics.” *Daniel Goleman* (December 18, 2006). Accessed September 10, 2017. <http://www.danielgoleman.info/cluing-in-the-critics/>.
- . *Emotional Intelligence*. New York, NY: Bantam Books, 1995.
- . *Emotional Intelligence: Why It Can Matter More Than IQ*. 10th Anniversary ed. New York, NY: Bantam Books, 2005.
- . *Focus: The Hidden Driver of Excellence*. New York, NY: HarperCollins, 2013.
- . *Primal Leadership*. Boston, MA: Harvard Business School Press, 2001.
- . *Vital Lies, Simple Truths: The Psychology of Self-Deception*. New York, NY: Simon & Schuster, 1996.
- . *Working with Emotional Intelligence*. New York, NY: Bantam Books, 1998.
- Griffin, R. W., and G. Moorhead. *Organizational Behavior*. 9th ed. Mason, OH: South-Western College Pub, 2009.
- Harvard Business Review, et al. *HBR’s 10 Must Reads on Leadership*. Boston, MA: Harvard Business Review Press, 2011.
- Herrick, Greg “3. The Seat of Sin, the Heart.” *Bible.Org*. Accessed January 21, 2018. <https://bible.org/seriespage/3-seat-sin-heart>.

- Hill, Dr. Mark. "Cardiovascular System - Heart Development." Last modified March 5, 2017. Accessed July 25, 2017. https://embryology.med.unsw.edu.au/embryology/index.php/Cardiovascular_System_-_Heart_Development.
- Howatch, Susan. *Glittering Images*. New York, NY: Ballantine Books, 1987.
- Inch, Morris A. *Psychology in the Psalms: A Portrait of Man in God's World*. Waco, TX: Word Books, 1969.
- Jones, Stanton L., and Richard E. Butman. *Modern Psychotherapies: A Comprehensive Christian Appraisal*. Downers Grove, IL: IVP Academic, 2011.
- Kaplan, Bob, Wilfred Drath, and Joan R. Kofodimos. *Beyond Ambition: How Driven Managers Can Lead Better and Live Better*. San Francisco: Jossey-Bass, 1991.
- Kelleman, Bob. "Emotional Intelligence: The ABCs of Emotions." *RPM Ministries* (February 28, 2011). Accessed July 28, 2017. <http://www.rpmministries.org/2011/02/emotional-intelligence-the-abcs-of-emotions/>.
- Keller, Timothy. *The Reason for God*. New York, NY: Penguin, 2008.
- Kluemper, Donald H. "Trait Emotional Intelligence: The impact of core-self evaluations and social desirability." *Personality and Individual Differences* 44, no. 6 (April 2008): 1402– 1412.
- Lamia, Mary C. "Like It Or Not, Emotions Will Drive the Decisions You Make Today." *Psychology Today*. Last modified December 31, 2010. Accessed February 6, 2018. <http://www.psychologytoday.com/blog/intense-emotions-and-strong-feelings/201012/it-or-not-emotions-will-drive-the-decisions-you>, emphasis mine.
- Lawrence, Bill. *Effective Pastoring: Giving Vision, Direction, and Care to Your Church*. Nashville, TN: Word, 1999.
- Littauer, Florence. *Personality Plus: How To Understand Others by Understanding Yourself*. Revised and Expanded ed. Tarrytown, NY: Revell, 1993.
- London, H. B., and Neil B. Wiseman. *Pastors at Greater Risk*. Ventura, CA: Regal Books, 2003.
- Mangis, Michael. *Signature Sins: Taming Our Wayward Hearts*. Downers Grove, IL: IVP Books, 2008.
- Manton, Thomas. *An Exposition on the Epistle of James*. Evansville, IN: Sovereign Grace, 1962.

- Maris, Robert S. and Anna Maris Kirkes. *Freed to be Me: A Servant by Design*. Hot Springs Village, AR: Transpersonal Technologies, L.L.C., 2014.
- Martin, Ralph P. *Word Biblical Commentary*. Vol. 48, *James*. Waco, TX: Thomas Nelson, 1988.
- Matt. "The Avengers Initiative." *Mjreed.Com*. Last modified May 17, 2012. Accessed January 21, 2018. <http://mjreed.com/avengers-initiative/>.
- McKane, William. *A Critical and Exegetical Commentary on Jeremiah*. Vol. I. *Jeremiah I - XXV*. Edinburgh: T. & T. Clark, 1986.
- McLeod, Saul. "Erikson's Psychosocial Stages of Development." *Simply Psychology*. Last modified 2017. Accessed September 9, 2017. <https://www.simplypsychology.org/Erik-Erikson.html>.
- McMinn, Mark R., and Clark D. Campbell. *Integrative Psychotherapy: Toward a Comprehensive Christian Approach*. Downers Grove, IL: IVP Academic, 2007.
- Miller, Calvin. *Letters to a Young Pastor*. Colorado Springs, CO: David C. Cook, 2011.
- Miller, Michael. "Apply Consequential Thinking in the Six Seconds EQ Model." *Six Seconds*. Last modified March 25, 2017. Accessed November 11, 2017. <http://www.6seconds.org/2017/03/25/apply-consequential-thinking-in-the-six-seconds-eq-model/>.
- . "Engage Intrinsic Motivation in the Six Seconds EQ Model." *Six Seconds*. Last modified May 2, 2017. Accessed November 11, 2017. <http://www.6seconds.org/2017/05/02/engage-intrinsic-motivation-in-the-six-seconds-eq-model/>.
- . "Exercise Optimism." *Six Seconds*. Last modified August 11, 2016. Accessed November 11, 2017. <http://www.6seconds.org/2016/08/11/exercise-optimism/>.
- . "Increase Empathy in the Six Seconds Model of EQ." *Six Seconds*. Last modified June 14, 2017. Accessed November 12, 2017. <http://www.6seconds.org/2017/06/14/increase-empathy/>.
- . "Navigate Emotions in the Six Seconds Model of EQ." *Six Seconds*. Last modified March 25, 2017. Accessed November 11, 2017. <http://www.6seconds.org/2017/03/25/navigate-emotions-six-seconds-model-eq/>.
- . "Pursue Noble Goals in the Six Seconds Model of EQ." *Six Seconds*. Last modified August 29, 2017. Accessed November 12, 2017. <http://www.6seconds.org/2017/08/29/pursue-noble-goals/>.

- Morgan, Robert J. "Don't Kill the Horse." *RobertJMorgan.Com* (June 30, 2011). Accessed June 28, 2017. <http://www.robertjmorgan.com/devotional/dont-kill-the-horse/>.
- Nelson, Tommy, and Steve Leavitt. *Walking on Water When You Feel Like You're Drowning: Finding Hope in Life's Darkest Moments*. Carol Stream, IL: Focus on the Family, 2012.
- Netto, Roberto Lima. "Jung on Psychological Inflation – Basic Concepts of Jungian Psychology." *Happiness Academy Online* (February 20, 2013). Accessed June 15, 2017. <http://happinessacademyonline.org/blog/psychology/jung-psychological-inflation>.
- Niebuhr, Reinhold. *Nature & Destiny of Man*. Vol. 1, *Human Nature*. New York, NY: Scribner, 1964.
- Nystrom, David P. *James*. Grand Rapids, MI: Zondervan, 2011. Accessed February 6, 2018. <http://webcache.googleusercontent.com/search?q=cache:J79GhNGexjsJ:www.csun.edu/~hfmgt001/honesty.doc+&cd=4&hl=en&ct=clnk&gl=us&client=firefox-b-l-ab>.
- Oswald, Roy M., and Arland Jacobson. *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders*. Lanham, MD: Rowman & Littlefield Publishers, 2015.
- Payne, Wayne Leon. "A Study of Emotion: Developing Emotional Intelligence; Self-Integration; Relating to Fear, Pain and Desire." PhD diss., The Union for Experimenting Colleges and Universities, 1985.
- Purves, Andrew. *The Crucifixion of Ministry: Surrendering Our Ambitions to the Service of Christ*. Downers Grove, IL: IVP Books, 2007.
- Rebane, Rasmus. "The Communication of Emotional Meaning." *Soul Searching or Just Looking for Fights* (July 2012). Accessed September 8, 2017. <http://jeesusjalutasallveelaeval.blogspot.com/2012/07/communication-of-emotional-meaning.html>.
- Relevant Magazine. "Mark Driscoll Posts an Open Letter of Apology." *RELEVANT Magazine* (March 17, 2014). Accessed January 21, 2018. <https://relevantmagazine.com/god/church/mark-driscoll-posts-open-letter-apology>.
- Rhoads, Katheryn, et al. "Maintaining Personal Resiliency: Lessons Learned from Evangelical Protestant Clergy." *Journal of Psychology and Theology* 31, no. 4 (Winter 2003): 339-347.

- Rochat, Philippe. "Five Levels of Self-Awareness as They Unfold Early in Life." *Consciousness and Cognition* 12, no. 4 (December 2003): 717–731.
- Rohr, Richard, and Andreas Ebert. *The Enneagram: A Christian Perspective*. New York, NY: The Crossroad Publishing Company, 2001.
- Salovey, Peter, and John D. Mayer. "Emotional intelligence." *Imagination, Cognition, and Personality* 9, no. 3 (1990): 185–211.
- Scazzero, Peter. *The Emotionally Healthy Church: A Strategy for Discipleship That Actually Changes Lives*. Updated and expanded ed. Grand Rapids, MI: Zondervan, 2015.
- "Six Seconds EQ Network." *Six Seconds: The Emotional Intelligence Network*. Accessed February 5, 2018. www.6seconds.org
- Smith, M. Blaine. *Emotional Intelligence for the Christian*. Damascus, MD: SilverCrest Books, 2012.
- Smith, Mark. "Howard Gardner, Multiple Intelligences and Education." *The Encyclopedia of Informal Education* (2008). Accessed September 8, 2017. <http://infed.org/mobi/howard-gardner-multiple-intelligences-and-education/>.
- Smith, William Mike. "A Comparative Analysis of Selected Pastors' Personality Profiles and their Conflict Management Styles." EdD diss., The Southern Baptist Theological Seminary, 2003.
- Southgate, Henry. *Many Thoughts of Many Minds; Being a Treasury of Reading and Reference*. London: Simpkin, Marshall, Hamilt, 1900.
- Stanley, Paul D., and J. Robert Clinton. *Connecting: The Mentoring Relationships You Need to Survive in Life*. Colorado Springs, CO: NavPress, 1992.
- Sterrett, Emily A. "The Role of Self-Confidence in Emotional Intelligence." Accessed September 15, 2017. <http://www.hrdpress.com/site/html/includes/items/RSCEI.html>.
- Stott, John R. W. *Message of Galatians*. Downers Grove, IL: IVP, 1968.
- Strauss, Lehman. *Devotional Studies in Galatians and Ephesians*. Neptune, NJ: Loizeaux Bros, 1957.
- Sun, Eryn. "Pastor Burnout Is Result of Idol-Chasing, Lack of Grip on Gospel." *Christian Post Reporter* (Feb 8, 2012). Accessed January 20, 2018. <https://www.christianpost.com/news/pastor-burnout-is-result-of-idol-chasing-lack-of-grip-on-gospel-68949/>.

Tanner, Marcus N., Anisa M. Zvonkovic, and Charlie Adams. "Forced Termination of American Clergy: Its Effects and Connection to Negative Well-Being." *Review of Religious Research* 54, no. 1 (March 1, 2012).

Teresa of Avila. *Interior Castle: The Soul's Spiritual Journey to Union with God*. Alachua, FL: Bridge-Logos, 2008.

Thayer, Joseph H. ed. *Thayer's Greek-English Lexicon of the New Testament*. Grand Rapids, MI: Baker Academic, 1977.

Thomas, Scott, and Tom Wood. *Gospel Coach: Shepherding Leaders to Glorify God*. Grand Rapids, MI: Zondervan, 2012.

Tripp, Paul David. *Dangerous Calling: Confronting the Unique Challenges of Pastoral Ministry*. Wheaton, IL: Crossway, 2015.

Ubah, Maxwell. *The Alphabet of Leadership: The A-Z of Improving Your Leadership Effectiveness*. Partridge Africa: Maxwell Ubah, 2016.

Warren, Dr. Cortney S. *Lies We Tell Ourselves: The Psychology of Self-Deception*. Las Vegas, NV: Choose Honesty, LLC, 2014.

West, John L. "An Analysis of Emotional Intelligence Training and Pastoral Job Satisfaction." PhD diss., University of Colorado, 2016. Accessed September 14, 2017. https://dspace.library.colostate.edu/bitstream/handle/10976/166577/West_uccs_0892D_10152.pdf?sequence=1

Whitaker, Robert. *Anatomy of an Epidemic: Magic Bullets, Psychiatric Drugs, and the Astonishing Rise of Mental Illness in America*. New York, NY: Broadway Books, 2011.

Wiley, Jenny. "Recognize Patterns in the Six Seconds Model of EQ." *Six Seconds*. Last modified March 16, 2013. Accessed November 11, 2017. <http://www.6seconds.org/2013/03/16/recognizing-patterns/>.

VITA

Michael Green Kelly was born in Jacksonville, Florida November 6, 1965. He holds a Bachelor of Science from Southern Illinois University, Master of Business Administration from Dallas Baptist University, Master of Theology from Dallas Theological Seminary, and is expected to graduate from Gordon-Conwell Theological Seminary with a Doctor in Ministry anticipated in May 2018.